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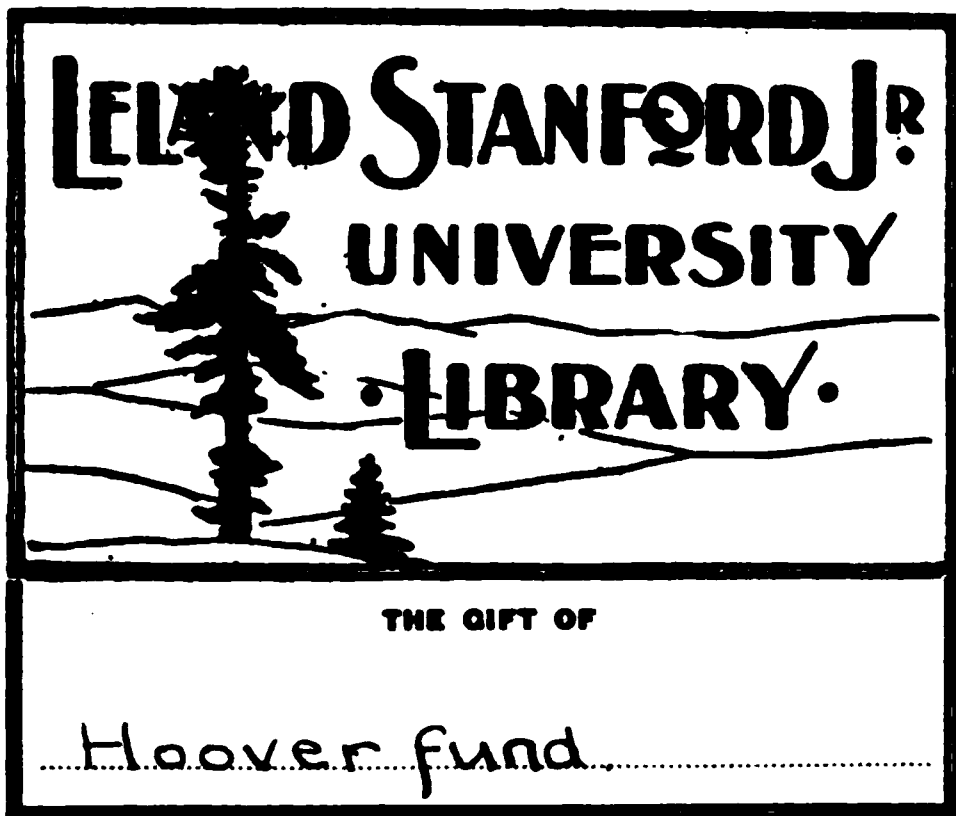
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# GAZETTEER

OF THE

## BOMBAY PRESIDENCY

VOLUME IX. PART I.

GUJARÁT POPULATION:

**HINDUS.**

*UNDER GOVERNMENT ORDERS.*

BOMBAY:  
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1901.

[illegible]

**THIS Volume on the Hindus of Gujarát is compiled by BHIMBHÁI KIRPÁRÁM Esquire, Tálukdári Settlement Officer, Gujarát. Two Appendices A.—THE FOREIGNER and B.—THE GUJAR are added by the Editor.**

**JAMES M. CAMPBELL.**

*June 1901.*



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THE Province of Gujarát, including Káthiávád Kachh and other Native States, lies between 20° 18' and 24° 42' north latitude and 68° 28' and 74° 30' east longitude, and has an area of 69,037 square miles, and, according to the census of 1891, a population of 11,036,706. Of this total population 9,887,810 or 89·59 per cent are Hindus, 1,113,474 or 10·09 per cent Musalmáns, and 27,712 or 0·25 per cent Pársis. The chief details are :

GUJARÁT POPULATION, 1891.

DISTRICTS.	Square Miles.	Hindus including Jains.	Musal-mána.	Pársis.	Chris-tians.	Others.	Total.
Ahmedábád ... ..	3949	828,554	90,487	836	1592	244	921,712
Kaira ... ..	1609	791,702	77,443	153	2282	9	871,589
Panch Maháls ... ..	1613	294,574	16,651	106	64	...	313,417
Broach ... ..	1463	266,803	71,263	3273	128	23	341,490
Surat ... ..	1662	584,348	52,307	12,757	540	87	649,989
Total British Districts ...	10,296	2,765,981	310,151	17,126	4626	313	3,096,197
Kachh ... ..	6500	424,490	133,492	118	173	143	558,415
Káthiávád ... ..	20,559	2,392,432	358,061	908	896	106	2,752,404
Pálanpur ... ..	7775	587,193	57,486	206	608	34	645,526
Mahi Kántha ... ..	9300	539,715	22,570	8	36	4	563,332
Rewa Kántha ... ..	4980	707,975	25,103	386	36	6	733,506
Cambay ... ..	350	76,852	12,712	187	21	...	89,722
Surat Agency ... ..	1061	175,424	5,159	618	1	6	181,208
Baroda ... ..	8226	2,217,748	188,740	8,206	646	56	2,415,396
Total Native States ...	58,741	7,121,829	803,323	10,596	2418	353	7,938,509
Grand Total ...	69,037	9,887,810	1,113,474	27,712	7044	666	11,036,706
Percentage ...	...	89·59	10·09	0·25	0·06	0·01	100

Of the A.D. 1901 census, race details by districts and states are not available. The returns show a total Gujarát population of 9,012,471 as against 11,036,703, or a decrease of 18·34 per cent. In ordinary course there ought to have been an increase of ten per cent in ten years, making 12,203,076. The unusually large decrease of about 2,024,235 or 18·34 per cent is due to the 1899-1900 famine, and in a lesser degree to plague and in some parts since A.D. 1891 to bad seasons. The decrease is most marked in Kaira and the Panch Maháls, and in Mahi Kántha, Rewa Kántha, and Pálanpur. Surat has suffered least.

GUJARAT POPULATION.

CENSUS  
DETAILS,  
1891-1901.

GUJARAT POPULATION, 1891-1901.

BRITISH DISTRICTS.	Total, 1891.	Total, 1901.	De-crease per cent.	NATIVE STATES.	Total, 1891.	Total, 1901.	De-crease per cent.
Ahmedabad ...	921,712	795,094	13.73	Kachh ...	558,415	487,374	12.72
Kaira ...	871,589	715,725	17.88	Kathiawad ...	2,752,404	2,327,456	15.43
Panch Mahals ...	813,417	261,870	16.44	Palanpur ...	645,526	467,691	27.55
Broach ...	341,490	291,428	14.69	Mahi Kantha ...	562,322	361,508	35.71
Surat ...	649,969	636,602	2.05	Rewa Kantha ...	733,506	478,899	34.71
Total ...	3,008,197	2,700,719	12.82	Cambay ...	89,722	75,122	16.27
				Surat Agency ...	181,208	161,010	11.14
				Baroda ...	2,415,396	1,952,692	19.11
				Total ...	7,938,509	6,311,752	20.49
Total British Districts and Native States ...					11,036,706	9,012,471	18.34

Of 9,887,810 the total (1891) Gujarát Hindu population, 568,868 or 5.75 per cent are Bráhmans; 9,087 or .091 per cent are Writers; 600,013 or 6.06 per cent are traders, chiefly Vániás; 498,063 or 5.03 per cent are Rajputs; 1,544,486 or 15.62 per cent are Husbandmen, chiefly Kanbis; 893,676 or 90.4 per cent are Craftsmen; 112,873 or 1.14 per cent are Bards and Actors; 212,172 or 2.14 per cent are Personal Servants; 2,276,633, or 23.02 per cent are Kolis; and 28,500 Káthis; 478,176 or 4.83 per cent are Herdsmen—Ahirs, Bharváds, Mehra, and Rabáris; 1,094,798 or 11.07 are Early Tribes—Bhils, Chodhrás, Dublás, Dhondiás, Gámtás, Konkanás, Káthodis, Náiks, and Várlis; 860,655 or 8.7 per cent are depressed classes—Dheds, Bhangiás, Garudás, and Sindhvás; and the rest, religious beggars and miscellaneous classes including seafarers, numbering 709,810 or 7.02 per cent.

DIVISIONS.

Geographically the province of Gujarát extends from Mount Abu to Daman, being the tract where Gujaráti is spoken. Peninsular Gujarát, that is Kachh and Káthiawad, though an integral part of the province, has, on account of its detached position and large seaboard, developed and preserved peculiar traits and characteristics in its population. It has an area of 27,059 square miles with in A.D. 1891 a population of 3,310,819, of whom 2,816,922 were Hindus. Mainland Gujarát may be broadly divided into north Gujarát between Mount Abu and the Mahi river, and south Gujarát between the Mahi and the Damanganga rivers. North Gujarát, including the Ahmedabad and Kaira districts and large portions of the Panch Mahals district together with the native states of Mahi Kantha, Palanpur, and Cambay, and part of Baroda, has an area of about 31,122 square miles with a population in A.D. 1891 of 5,116,708, of whom 4,510,751 were Hindus. South Gujarát, including the Broach and Surat districts, parts of Baroda, the Bansa Dharampur and Sachin states, and the Rewa Kantha Agency







The Aryan settlements appear to have been chiefly along the coast, at Dwárka, Somnáth Pátan, Kodinár or Múla-Dwárka, and Broach, the last best known as the hermitage, still preserved, of the sage Bhrigu, after whom Bhrigu-Kachha that is Barygaza or Broach is called. In the wake of these divine personages and holy seers, who were probably held to have purified the *Dasyu*-polluted country by their godly presence and austerities, appear to have followed wave after wave of Aryan settlers from the Panjáb by way of Rajputána and the Arávali passes, who form the large majority of Gujarát tribes and castes; and, in later times, from Bengal and the North-West by the Málwa-Dohad route, a third route being through the Chuvál-Viramgám country. These three routes are best indicated by enshrining on their outskirts the three tutelary and most-worshipped goddesses of Gujarát, Amba-Bhaváni at Mount Álu on the Arávali route, Kálíka at Pávágadh hill on the Málwa-Dohad route, and Bahuchara, guarding the Chuvál-Viramgám route, for settlers south into Káthiávád and east into north Gujarát.

The original settlements from which the stem castes of Gujarát take their names are either sacred spots or important local centres.<sup>1</sup> Famines, invasions, territorial or dynastic changes, pressure and emigration have led to new settlements chiefly southward.<sup>2</sup> In many instances both Bráhmans and Vániás and many Soni and Ghánchi craftsmen preserve a common name derived from their original common home, the Bráhmans continuing to be the hereditary priests of the Vániás Sonis and Ghánchis. Subsequently, wherever the offshoot of the stem caste settled, it formed a new subdivision, the old stem sometimes dining but never intermarrying with the new branch. Several of the later immigrants have preserved in their caste designations the names of their original non-Gujarát home.<sup>3</sup>

<sup>1</sup> Among sacred spots are Borsad, Modhera, Siddhpur, Vadnagar, and Khadát in north Gujarát; Gírnár, Gomti, and Síhor in Káthiávád; Anával, Broach, Jambusar, Kámlej, Kávi, and Nándod in south Gujarát.

<sup>2</sup> The chief new settlements are Adálaj, Deesa, Gogha, Harsol, Kheda, Mándal and Anhilvád Pátan, Ráika, and Visnagar in north Gujarát; Kaudol, Talája, and Una in Káthiávád; Lát Desh, Sajod, and Sáthod in south Gujarát; and Ahmedábád, Baroda, Chámpáner, Cambay, and Surat in later times.

<sup>3</sup> The later immigrants are Jhálora Bráhmans and Vániás from Jhálor in Márvád; Meváda Bráhmans and Vániás from Mevád; Páliváls from Páli; Pushkarnás from the holy *Tirtha* of Pushkar near Ajmer; Sárasvats from the holy Sarasvati river; Sáchora Bráhmans from Sáchor in south Márvád; Shri-Gaud Bráhmans from Gaud or Bengal by way of Málwa and Dohad; Shrimáli Bráhmans and Vániás from Shrimál or Bhinmál in Rajputána; Káyastha (Válmiks, Máthurs, and Bhatnagrás) from Mathura and the North-West Provinces; Agarvál Vániás from Agar in Malwa; Osvál and Porvád Vániás, including Shrávak subdivisions, from Márvád; and Bhátíás and Lohánás from Bhatner and Multán.

## FOREIGNERS.

Besides the Aryan settlements by land, the large seaboard which Gujarát, including Kachh and Káthiávd, possesses, has from very ancient times attracted, for purposes of refuge, trade, and conquest, from Persia Arabia and Africa, a large number of foreigners especially through the Káthiávd ports. This foreign element received large additions during the centuries before and after the Christian era from hordes of Central Asian Kushans, Húnas, and other tribes, details of which are given in Appendices A. and B. The mixture of foreigners with the Aryans appears to have been so great that in Hindu religious books the ordinary sojourner in Gujarát and Káthiávd has been enjoined to expiate the sin of his sojourn by purificatory ceremonies.<sup>1</sup> This foreign element has generally pervaded the Rajput and Kanbi population, while in some cases it has formed new castes.<sup>2</sup> The Gujar foreigners have so far predominated that about the seventh century they had a dynasty and kingdom near Broach and Nándod, have given their name to the province, and formed Gujar subdivisions in several Gujarát castes.<sup>3</sup>

## CASTES.

Gujarát is thus pre-eminently a land of castes. In no part of India are the subdivisions so minute, one of them, the Ráyakvál Vániás, numbering only 47 persons in 1891. When Mr. H. Borradaile in A.D. 1827 collected information regarding the customs of the Hindus, no less than 207 castes which did not intermarry were found in the city of Surat alone. As ascertained from census returns and from local inquiry the present (A.D. 1900) number of castes in the whole province who neither eat together nor intermarry is not less than 315. If all the subdivisions which may eat together but which do not intermarry were added the number would be considerably larger.<sup>4</sup> This minuteness of division

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<sup>1</sup> Bombay Gazetteer, Vol. I. Part I. 13 and note 1.

<sup>2</sup> See Appendices A. and B.

<sup>3</sup> See Appendix B. The Parajiya classes among Bráhmans Vániás Sonis and Chárans also appear to have a foreign, perhaps a Parthian, element. They are not found in north Gujarát, but have settled chiefly in and about the Káthiávd ports. The Nágar and Karháde Bráhmans are two other classes who possess marked ethnic peculiarities. Among the Rajputs the Chávdás, Gohels, Jethvás, Jhálás, and Solankis, like the Bhaváds Káthis Mehars and Rabáris, appear to be foreigners.

<sup>4</sup> Of the Nágar Bráhmans of Vadnagar, such as settled at Visnagar are called Visnagrás; at Sáthod, Sáthodrás; at Dungarpur, Dungarpurás; at Krishnor and Chitrod, Krishnorás and Chitrodás; at Bánsváda and Pratápgad, Bánsvádiás: while yet another subdivision named after their calling are the Prashnorás. At the present day (A.D. 1900) these subdivisions do not intermarry. Vadnagrás dine with Dungarpurás but not with the other subdivisions. There is a further professional division among most of these subdivisions into lay *grihasth* and priestly *bhikshuk* which further subdivides them. Among Vadnagrás again, whether lay or priestly, intermarriage does not ordinarily prevail between Káthiávd and Gujarát nor even







**Dwellings.  
Town.**

the beams filled in by brick and mortar. To reach Ahmedábád timber has a long land journey, and in houses of that city the weight of the roof is borne by walls of brick, large beams of wood being used as sparingly as possible.

**Outward  
Appearance.**

Town houses of the better class with tiled roofs are generally built on a plinth raised from two to four feet above the street level. This plinth is reached by two or three steps almost always set parallel to the line of the street. The steps as a rule are built of stone, though town houses even of the better class are sometimes entered by steps of hardened clay. Along the outer edge of the plinth, which is in some cases of brick though generally of stone, is a row of wooden pillars set on stone pedestals with their capitals let into a heavy crossbeam that supports the upper story. Behind the row of wooden pillars and under the projecting part of the upper story is an open terrace from two to four feet wide. In the early morning the people of the house sit on this terrace, clean their teeth, and converse. During the rainy weather it is a welcome shelter to beggars, watchmen, and others who have to pass the night out of doors. At the back of the terrace runs the front wall of the lower part of the house with an entrance in the middle furnished generally with a strong wooden-barred door.

**Internal  
Arrangement.**

Passing through the door the house is found to consist of a front and a back part separated by a small court open to the sky. On each side of the court on the groundfloor is a passage, and in the upper story an open terrace connecting the front and back parts of the house. This plan of house is popular because when children have grown up and sons have families of their own they can share the same house and yet to some extent each family can live apart. The following are the names and uses of the different rooms.

Entering from the street the first room is called the *parsál*. It is generally without furniture and is in some cases used as a store or lumber room. Occasionally it is used as a public room *kacheri*, or as a workshop if the owner of the house is an artizan. When not used as a public room the women sometimes sit in the *parsál*, and it is to this place that a dying member of the family is brought and laid out an hour or two before death. The *parsál* leads to a small court or *chok*. The floor of this court is paved with stone or lined with cement and is used as a bathing place. Except for a framework of iron bars thrown across overhead at the level of the upper floor this court is open to the sky. The passages on either side of the court are used as rooms. The space on one side is taken up partly by the cooking-room *rasodn* and partly by the water-room *pániáru*, where large brass pots filled with water always stand. A store of well burnished brass vessels is generally arranged on





**DWELLINGS.****Town.**

loom there and the carpenter and goldsmith their tools. The dwellings of the poorest classes are little better than huts, the roofs of tile or thatch and the walls of reed daubed with mud. The space enclosed is sometimes divided in two by a partition of millet stalks, but in many cases the house has but one room.

**Furniture.**

A well-to-do trader's house would contain cots or *palang* including a swing-cot, cupboards, couches, boxes, carpets, quilts and mattresses, the whole being worth about Rs. 500. Except among the younger men, some of whom have begun to furnish their rooms after European fashion, almost nothing is spent even by rich Hindus on wooden furniture. In the way of house ornament the chief pride in a Hindu family is to be able to exhibit a store of well polished brass vessels. The furniture of an artizan in middling circumstances consists of one or two quilts, a cot *khátalo*, two or three beds, and cooking and drinking pots. A poor labourer possesses only a few earthen jars and one or two quilts worth in all about a rupee.

**Village.**

The houses of villagers, as a general rule, are more substantial and roomy than those of the townspeople. Members of the family, both male and female, help when a house is building. Houses built in this way by cultivators are large and well made, the walls of burnt brick and mortar or mud and the woodwork of solid timber. The roof is tiled, and in some cases there is an upper story. The house stands a little way back from the village street and is raised a little above the surface level. About the middle of the front wall of the house is the doorway, used both by the inmates and by their cattle, though in the case of houses of the better sort there is usually near one end of the front wall a separate entrance leading direct to the stable. Passing through the central door the first part of the house is the entrance room *parsál*, varying from twenty to forty feet in length and from ten to fifteen in breadth. One end raised a few feet above the general level of the room forms a *daïs chotro*, about ten feet across, where the head of the family receives visitors and transacts business.

In the inner wall of the entrance room and opposite the opening from the street is a second door leading to the interior of the house. This interior consists of a central space *orda* twenty to thirty feet long and ten to fifteen broad walled off on one side, and the other side opening into the stable and cowhouse *kohodin*. Between the central room and the cowhouse there is no partition. To keep the fullgrown animals in their own quarters a bar of wood is drawn across the front of the stable about three feet from the ground, and from the stable the wall that limits the central space on this side has three doors leading into separate rooms each about ten feet square. Of these rooms



DAILY LIFE.  
 Townspeople.  
*Men.*

of his patrons or *yajmáns* to perform for them the worship of their household gods. Men of the Vánia class are also religious; many of them set out in the early morning to visit their god in his temple. Soon after seven o'clock the householder is ready to begin the business of the day. A trader or banker sits in the public room *kacheri* of his house and transacts business; clerks or persons in Government employ go to market for the day's supplies, or if they can afford to do so, send a servant to market and amuse themselves at home with their children or in visiting their friends; artizans who stay at home get ready their tools and begin to work; shopkeepers, leaving their women or servants in charge of the shop, go out to market or to collect their dues; artizans such as carpenters bricklayers and day-labourers employed at a distance from their own dwellings, though the more industrious among them occasionally find time to work for an hour or two before starting, generally spend the morning in bathing and taking what with others is the midday meal. Another class who are compelled to eat early in the day are Government servants, who are expected to be at their offices soon after ten o'clock.

With the greater part of the town population their morning employment lasts till ten o'clock and with some it does not stop till noon. Then the midday meal is taken, after which most men rest for an hour or so. Work is resumed about one o'clock, and by eight in the evening the business of the day is generally over except among merchants and traders who in some cases continue to work till as late as ten. On the other hand artizans and labourers engaged for the day return home after sundown. They sup about seven and sit talking and smoking till about ten, when they go to bed. Men of this class seldom do any work in the evening. Clerks and persons in Government service are generally at home before six. They then rest for an hour or so, sup about eight, and afterwards spend some time in seeing their friends and talking. A few of them pass their evenings in reading and writing. Shopkeepers who deal in articles of food and drink close their shops between eight and ten in the evening and go home. Cloth-sellers and grocers shut their shops between seven and eight. Artizans who work at home, goldsmiths coppersmiths blacksmiths weavers and calicoprinters, stop work between six and eight. In busy seasons some of them sup about seven, and beginning again keep at work till about ten. The evening before and after sundown is for the lower classes a favourite time for marketing, and in south Gujarát generally men of this class, shoemakers tailors and labourers, stop at liquor or toddy shops on their way home, spend a few coppers on liquor, and sit about the tavern talking for an hour or so. To many of the towns-



## DAILY LIFE.

## Rural.

## Men.

Among the rural population in the busy season from June to December men women and children rise with the dawn. Fodder is thrown before the cattle; the labourers, if any are to be employed, are called, and a light meal of *bājri* or *juvār* cakes is eaten. Then driving their bullocks before them and carrying their agricultural tools, the cultivators set out for their fields. Here they remain at work till evening, stopping only for a midday meal, generally of bread and buttermilk brought to them by the women of the house. About sunset they return to the village, and after a meal of rice and split peas they retire to rest between eight and nine o'clock. When field work is light no meal is taken in the early morning and a great part of the day is spent in sauntering about the village or sitting in front of their doors. At this season after the midday meal cultivators rest for a few hours, and in the evening sit in groups at the entrance of the village or in the patel's office or *chora* and gossip. The better class of villagers such as Bráhmans Rajputs and Kanbis meet together at the house of one of their friends or of the village Vánia, and pass their time in talking and smoking or in reading Hîndu stories. Sometimes the village is visited by a band of strolling players *Bhaváyás*, when the men of the village pass the night in or about the *chora* watching their performances.

## Women.

Women rise earlier in the morning. They have the cattle to feed, the cows and buffalos to milk, butter to make, and in the busy season bread to bake for the early breakfast. When the men have left for the fields there is the midday meal to get ready. Between ten and eleven o'clock they have to start with their husband's dinner, and on coming back there is grain to grind or to clean. When they find leisure from their ordinary work some of them pass the time in spinning thread. Except during the rains when weeding has to be done, and at harvest time when the cotton has to be picked, only women of the poorer class work in the fields. In a household of a poor cultivator or field labourer the women, besides working in the fields, take their dairy produce to the neighbouring town or carry loads of firewood or grass to the nearest market.

## DRESS.

## Men.

The ordinary dress of a well-to-do Hindu consists of: First, a turban *pághli* made of fine cotton cloth with a fringe of gold brocade at each end, its length varying from twenty to fifty yards. The way he folds his turban is a guide in many cases to the caste of the wearer. Turbans manufactured at Paithan in the Nizám's territory, about sixty miles north-east of Ahmednagar, are preferred to those of Gujarát. Second, a waistcoat *badan* made of European cloth, generally of printed calico. Third, a coat *angarkho* made of European









## CASTE ENTERTAINMENTS.

joins the guild. When, as is generally the case, all the members of a trade guild belong to one caste, the arrangements for holding a trade dinner are the same as those for holding a caste dinner. If members of more than one caste are joined together in the same trade guild, the food is cooked by a Bráhmaṇ and the members of different castes dine in distinct groups. On such occasions women do not attend but only men and children.

Social dinners are of three kinds : those given by the whole caste, those given by one member of the caste, and open-air picnics where each party brings its own supplies. The first, called *ochhav*, are held generally once, but in some cases as often as twice or three times a year. The occasion is, for the most part, to do honour to some god or saint, the chief day being the anniversary of the *kuldevi* or tutelary divinity of the caste. On the day of the festival the whole caste is generally astir early. In their gayest dress, some walking, but most of them in carts or carriages, men women and children make their way to the dining place. For the management of *ochhav* feasts held in the caste dining hall,<sup>1</sup> there is generally among the chief members of the caste a keen competition. The cost is as a rule met from caste funds.<sup>2</sup> But to improve the feast, many a manager spends from his private means.

By far the largest number of caste feasts are given by individual members in honour of some family event. Though the feasting of castefellows is not enjoined by religion, custom in Gujarát has divided entertainments of this kind into compulsory and optional. Almost every Hindu family gives at least four caste dinners, that is on the occasion of the wife's first pregnancy ; of an investiture with the sacred thread ; of a marriage ; and of a death. At those times, besides the caste dinners, one or two feasts are generally given to friends and relations.<sup>3</sup> Of optional feasts some are ordinary, others

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<sup>1</sup> In the towns of Gujarát most of the higher castes have, by the liberality of some one of their number, either had built for them or have raised by subscription a caste dining-hall or *rádi*.

<sup>2</sup> Besides the income from fines for breaches of discipline, most castes have a fund, the gift of some rich member, or a sum raised by subscription. The common capital is lent either to one or several members of the caste, who, for the use of the money, pay interest at from four to six per cent a year. The different castes vary much in wealth. In many cases the yearly interest amounts to from Rs. 300 to Rs. 400.

<sup>3</sup> Among Kanbis, whose number in some places exceeds five thousand, only the relations, friends, and some castepeople are asked ; while in the case of the smaller castes more than one dinner is given to the whole body. Besides the dinners given on the occasion of a death, small parties are invited to dinner every month *másiso* for one year, and on the twelfth month or *varsi* a dinner is sometimes given to the whole caste.







STIMULANTS  
AND  
NARCOTICS.  
*Fermented  
and Distilled  
Drinks.*

early morning the toddydrawer, by the help of a loose belt of bamboo or rope, climbs the tree, and from the earthen pot empties into a large bottleshaped gourd slung to his waist the juice that has collected during the night. He then cuts a fresh slit in the shoot and replaces the pot; and when, after he has been up several trees, the gourd at his waist is filled, its contents are emptied into a large earthen jar holding from four to eight gallons. Four or five of the large jars placed on a cart, or a pair of them hung one at each end of a long shoulder-pole, are taken to toddy taverns in the cities.

Intoxicating drinks are distilled from dates and raisins. But the chief liquor is made from the flower of the *mahuda* *Bassia latifolia* tree, brought most of it from east Gujarát. To improve its flavour or its colour different varieties of fruit, flowers, or herbs are sometimes added to the simple liquor.

Of European wines and spirits considerable and increasing quantities are imported into Gujarát from Bombay. Of this class of liquor the most popular varieties are the coarser kinds of brandy and cheap ports and champagnes.

*Drinking  
Classes.*

Surat is the only district in Gujarát where the practice of drinking toddy prevails to any great extent. In Surat, except the higher Hindus, all classes drink toddy, and so strong is the craving for intoxicating drinks among the aboriginal tribes, that for a cup of liquor they will pledge their clothes and even their labour.

Toddy is generally drunk in taverns. The large jars brought in from the country are set in a row along the front wall of the shops sheltered as far as possible under the shade of the eaves. On a wooden bench outside of the door the tavernkeeper sits. During the heat of the day only an occasional customer drops in. But towards evening from about two to three hundred collect about the

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foot-length and are put to the hole in the tree which by incision is made one inch deep and three wide; and in one night's time a jar containing above a quart will be filled with the juice of one tree. When it distils into a jar that has been formerly used, it suddenly taints and grows harsh and turns sour in less than the space of twenty-four hours. In the morning it is laxative and costive in the evening. The name of this liquor is toddy, but the *niro* which is drawn from the tree in a fresh earthen vessel is as sweet and pleasant as milk, but more lively, without any mixture of a hard or sharp taste. Several Europeans pay their lives for their immoderate draughts, and too frankly carousing these cheerful liquors, with which once they are inflamed, it renders them so restless and unruly, especially with the additional heat of the weather, that they fancy no place can prove too cool, and so throw themselves upon the ground, where they sleep all night in the open fields, and this commonly produces a flux of which a multitude in India die."

















**Section I.**  
**BRÁHMANS.**  
**Settlement.**

that they must have been long settled in the province. Copperplates show that the Jámbug at least were in their present villages as early as the beginning of the fourth century after Christ (A.D. 320).

The second group of Bráhmans represent small bands of immigrants from Upper India whose settlement the kings of Anahilaváda (A.D. 961-1242) encouraged by grants of land. These small bands of settlers came from different parts of Northern India, and receiving separate grants in different parts of the province have never associated and have been one of the chief causes of the minute division of Gujarát Bráhmans. The chief divisions that belong to this group are the Audichya, Harsolás, Kandoliya, Khadáyata, Modh, Ráyakvál, Shrimáli, and Vadádra. The Nágars, the chief division of Gujarát Bráhmans, seem to be earlier settlers as copperplates from the fifth to the eighth century mention Nágars at Junágadh Vadnagar and Valabhi.

The middle group includes another set of divisions of whose arrival no record remains but who seem to have come from Márwár and Rajputána before the times of the Musalmáns, driven south, it is believed, by famine. Of this group the chief divisions are the Desávál, Jhálora, Meváda, Palivál, Shrigaud, Udambara, and Unevál. Of modern Bráhmans, that is of immigrants since the time of Musalmán rule, the chief are Marátha Bráhmans of the Deshasth Konkanasth and Karháda tribes, who in the early part of the eighteenth century accompanied and followed the Marátha conquerors of Gujarát. Under British rule no large bodies of immigrants have entered Gujarát. But there has been a slow steady stream of settlers from Márwár.

**Subdivisions.**

Ordinary accounts and the lists in the Mirát-i-Ahmedi (A.D. 1742-1768) and in Dayáram's poems give eighty-four divisions of Gujarát Bráhmans. As the details of these lists do not agree, as they contain the names of many classes not now found in Gujarát and omit many well known classes, it seems probable that eighty-four is only a traditional number used, as it often is used, vaguely or with some mystic meaning.<sup>1</sup> As far as has been traced, exclusive of subdivisions there are seventy-nine divisions of Gujarát Bráhmans who do not intermarry, though most of them eat together. Except the Anávalás, who are all laymen or *grahasth*, each of these divisions is either entirely cleric that is *bhikshuk*, or contains two classes, *bhikshuk* or cleric and *grahasth* or laymen.<sup>2</sup> Except Bhárgavs Nágars and a few other Bráhmans who have among them families believing in one of the other Vedas, all Gujaráti Bráhmans are generally followers of the Yajurveda. Each division includes from five to twenty *gotras* or family-stocks, each stock claiming descent on the male side from one of the *rishis* or seers. Among members of the same family-stock marriage is forbidden. But except among the

<sup>1</sup> Races of the North-West Provinces, II. 47-48.

<sup>2</sup> The chief difference between a cleric and a layman lies in the number of their privileges. The cleric enjoys six privileges, studying the Veda, teaching the Veda, giving alms, receiving alms, offering sacrifices, and officiating at sacrifices; the layman has but three privileges, studying the Veda, alms-giving, and offering sacrifices.



**Section I.**  
**BRÁHMANS.**  
**Abotis.**

**Abotis**, numbering 5183 are found in Kachh and Káthiáváda. They trace their origin to the sage Valmik's younger son, who, with other sages, was brought by *Garud* or Vishnu's eagle to a sacrifice performed by Krishna at Dwárka. As a class they are poor, living as temple servants beggars and confectioners. A few are found as cultivators in the Barda district. They are Vaishnavs in religion. Their family god is Dwarkánáth of Dwárka.

**Ana'vala's.**

**Ana'vala's**, also known as Mástáns and Bháthelás, numbering 40,334, are found in the Surat district and the neighbouring Baroda territory. They are the best cultivators of south Gujarát. The name Anávala is derived from Anával a Gáikwár village about forty miles east of Surat, famous for its hot spring. The origin of the names Mástán and Bháthela is uncertain. Mástán, according to one account, means proud or overbearing, a meaning-making which agrees well with the character of the former revenue farmers and village managers of this class. According to another account, Mástán is a shortened form of Mahástán or Great Place, a name supposed to be the record of some former settlement of the tribe.<sup>1</sup> But it probably means the chief community of south Gujarát as such phrases as Soni Mástán the goldsmith community, and Khadáyata Mástán the Váni community, are in common local use. Of the term Bháthela two explanations are offered; one would connect it with the tribe of Bháts, the other would, from *bhát* rice, translate it rice-men, a name well deserved by the Anávalás, the most successful rice-growers of south Gujarát.<sup>2</sup> But, besides the difference in letters, the name Bháthela is always considered disrespectful. It was probably given by some of the later Bráhman settlers from North India and seems to be a corruption of Bhrashtela or Fallen. According to local tradition, Ráma on his return from the conquest of Ceylon, halted at a place called Pátarváda in the hills of Bánsda, about forty-five miles south-east of Surat. Determining to hold a sacrifice he required the services of a large body of priests. He searched the country round, and failing to find priests enough collected eighteen thousand of the hill-tribes and made them Bráhmans. The legend that certain classes were made Bráhmans by Ráma, Krishna, and other heroes and demigods is found in all parts of India. The usual explanation is that in early ages, when the greater part of the continent south of the Vindhya mountains was under forest, bands of Bráhmanic Hindus, pressing southwards, ousted the earlier tribes from their forest clearings and established a more regular mode of life and tillage. In later times fresh bodies of Bráhmans, bringing with

<sup>1</sup> The peasant Bráhmans of Orissa are also called Mustáns. In Mr. Beames's opinion the name is derived from Mahástán or Great Place. Ind. Ant. I. 142, 195.

<sup>2</sup> In the Etwa district of the Agra division in the North-West Provinces, is a class of peasant Bhátheli Bráhmans, who are said to be an offshoot of the Sanádhs, nearly all of whom are Kanojiya Bráhmans. It seems worthy of notice that in Gujarát some families of Bháthelás in the village of Katargám near Surat are known as Kanojiyás. In Kángra (Panjáb) the two main tribes of Bráhmans are Bátehrus and Nágarkotias. Kangra Gazetteer, I. 82.





Section I.  
BRÁHMANS.  
Ana'vala's.

ordinary peasants or *bhátbelás* and among the whole community three houses still receive special respect as *pehediválas* or men of family. Though the large households of *kális* or ploughmen are now much reduced, a few well-to-do *desái* families still leave to their dependants the heavier parts of field-work. They eat with all the members of their caste, but object to marry their daughters into any except *desái* families. Successful men among the lower class of *desáis* and the richer *bhátbelás*, anxious to improve their social position, try hard to marry their daughters into *desái* families. This rivalry for the hands of men of good family has led to some unusual practices. Polygamy is not uncommon. A *desái* who finds himself in difficulties marries another wife, receiving from the bride's father money enough to enable him to pay off his debts. Another result of the rivalry is that expenses consequent upon marriage, such as payments in honour of the bride being sent to her husband's house, in honour of pregnancy, of the birth of a child, and on other occasions, are made not by the husband but by the wife's father. So heavy are these charges<sup>1</sup> and such large sums are required as marriage portions, that among the *desáis* some families, where daughters have been numerous, have fallen into debt and been forced to mortgage their lands and houses. In other cases, after the marriage ceremony has been performed, fathers have been unable to meet the expense of sending their daughters to their husbands' houses. Cases have occurred in which, for this reason, girls have remained at their fathers' house till they have reached the age of eighteen or twenty. Under these circumstances the birth of a girl in a *desái's* family is looked on as a calamity.

Free from such special expenses, the position of the ordinary *bhátbela* peasant has improved under British rule. Though less frugal and hardworking than the Kaira Kanbis, they are successful cultivators. In the best Surat villages the largest holdings, the richest crops, the finest cattle, and the best built houses belong to *Bhátbelás*. During the last ten years (A.D. 1886-1896) important changes have taken place in respect to marriage customs. Nearly 300 families have bound themselves to reduce marriage expenses, to stop polygamy, and to marry their girls among themselves without reference to *kul* or family. The movement is so successful that most of the *desáis* do not now get large sums of money on account of their son's marriages.

Audichya's.

**Audichya** or Audich Bráhmans numbering 204,608 are found all over Gujarát. According to the local saying All Audichyás are seers *Audichya sarv Rushiya*. The name Audichya or Northerner shows that they entered Gujarát from Upper India. According to their caste traditions, they were invited to Gujarát by Múlarája king

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<sup>1</sup> Before the marriage a large sum of money from Rs. 500 - Rs. 2000 and clarified butter weighing from 800 to 1600 pounds valued at Rs. 400 - Rs. 800 are given by the bride's father to the father of the bridegroom.



**Section I.**  
**BRÁHMANS.**  
**Bhārgavs.**

observed by the whole population, including Pārsis, of paying a fixed sum to the Bhārgav community on marriage occasions. Besides at Broach and Surat, settlements of Bhārgav Brāhmans are found on the Tápti at Mándvi, about forty, and at Kámlej, about fifteen miles above Surat. Formerly the Broach and Mándvi Bhārgavs were closely related to each other. But some generations back a wedding party starting for Mándvi was upset in the Narbada and drowned. Since this ill-omened accident marriage relations between the Broach and Mándvi communities have ceased. In addition to the ordinary Brāhmanical distinctions between the priest or *bhikshuk* and the lay or *grahasth*, the Bhārgavs are divided into Visa and Dasa. Between these divisions intermarriage is forbidden. The Bhārgavs of Broach are an intelligent good-looking body of men, many of them with a name for learning. Except a few families who hold positions of trust under Government and in native states the Bhārgavs are not well-to-do. This is specially the case with the Mándvi and Kámlej Bhārgavs, many of whom are peasants and labourers, positions which a Broach or Surat Bhārgav considers degrading.

**Bhojaks.**

**Bhojaks**, returned as numbering 1008, are found in considerable numbers in Káthiavāda and Kachh. Many Shrimáli Brāhmans adopted the Jain faith for a living, and having dined with Osvál Vániás were called *bhojaks* or eaters, and formed a separate division. Bhojaks chant songs in Jain temples and eat with Shrāvaks. They allow widow-marriage.

**Borsada's.**

**Borsada's**, numbering 1547 chiefly in Kaira, take their name from the Kaira town of Borsad.<sup>1</sup> Their calling as husbandmen and their position as heads of villages mark them as one of the early Brāhman colonies. They say that in the time of Máhmud Begada (A.D. 1500) after they had for ages been settled in the land, a Musalmán beggar came to their town and killing a goat was severely handled by the Brāhmans and fled for his life. Máhmud Begada hearing of this insult to his religion ordered his troops to

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<sup>1</sup> The following local tradition of the origin of the Borsad Brāhmans is supplied by the Reverend J. S. Taylor: They, as well as the town of Borsad, take their name from Bhadrasiddha, a Brahmachári or ascetic, who with some followers fixed his hermitage here. At that time Borsad was a *van* or wild, inhabited by a few Kolis. These ascetics were induced to enter the married state under the following circumstances. In honour of the recovery of Nal Ráj from a severe sickness his queen Damyanti held a horse-sacrifice near Borsad. No unmarried Brāhmans were allowed to attend. Bhadrasiddha and his followers, unwilling to be absent, went to some cowherds or Rabáris and asked them to lend them their daughters for the occasion. The Rabáris agreed and the girls passed as the Brāhmans' wives. When the ceremony was over the Brāhmans took the young women back to their homes to hand them over to their parents. But the parents refused to take them for as they had in the most public manner been declared the wives of Brāhmans, their daughters could never be given in marriage to any one else. From the union thus formed sprung the Borsad Brāhmans who settled about the hermitage of Bhadrasiddha and founded the town of Borsad. Another account states that Borsad was founded about A.D. 656 (S. 712), and called after a certain Várah-siddha. This Várah, along with others of the Siddha tribe, is said to have redeemed this part of Gujarát from forest, and to have settled colonies, marking them by the tribal name Siddha, which appears as *sad* in Vāsad, Virsad, and Karamsad.

destroy the place and take possession of the land. The Bráhmans have since by degrees regained some of their old estates, but much land is still in Musalmán hands.

**Chovisa's** numbering 1498 are found in Káthiáváda and Baroda. They are of two classes, *Mohota* or large and *Náhána* or small.

**Dadhichs** are returned as numbering 1073 and found in the Kaira and Broach district. They are said to take their name from Dadhich, the seer or *rishi* whose backbone formed the thunderbolt with which Indra killed the demon Vriatrásur. They say that they originally belonged to the Audichya Sahasra stock, and obtained their present name by settling in the village of Dehván near Vijápur, where is an *áshram* or hermitage of Dadhich Rishi. At present most of the Dadhich Bráhmans are village headmen, money-lenders, and cultivators.

**Desa'va'ls** are returned as numbering 228 and found chiefly in Surat and Ahmedábád. They take their name from the town of Dísá in Pálanpur, and are priests to the Desával Vániás.

**Gauds.** See SHRIGAUDS, page 19.

**Ga'ya'va'ls**, returned as numbering 88 and found in Ahmedábád, are an offshoot from the mendicant Bráhmans of Gáya.

**Girna'ra's** are returned as numbering 3451. According to the Prabháskhand they came originally from the foot of the Himálayas. They take their modern name from Girnár, and are found in Káthiáváda and Kachh. They have a tradition that they were settled at Girnár by Krishna after he rose from the Dámodar reservoir in the bed of the Sonarekha river at Junágadh. They are found all over Káthiáváda and are in greatest strength near Girnár and in Mádhavpur, a sea port under Porbandar. They are considered specially sacred, and have the monopoly of the office of priests to pilgrims visiting Girnár and Prabhás Kshetra that is Sómnáth Pátan. They are followers of Vishnu and have four subdivisions, Ajakiás, Bardáis, Chorvadiyás, and Panáis. They are Vaishnav temple-priests, beggars, traders, moneylenders, cooks, and husbandmen. The Kachh Girnárás, who number 800, belong to the Panái subdivision. They claim to be of the solar race and marry with Káthiáváda Girnárás.

**Gomti'va'ls**, returned as numbering 2665 and found in Ahmedábád and Sunth in Rewa Kántha, are said to take their name from the seer Gautam. A more likely origin is from the old city Gomti among the Barda hills in south-west Káthiáváda. At present most of them live on alms.

**Guglis**, numbering 3038 are found in Dwárka. They are said to take their name from Gokula sacred to Krishna near Mathura.<sup>1</sup> They are Vaishnavs by religion, chiefly *pujáris* or priests in the

**Section I.**  
**BRÁHMANS.**

Chovisa's.

Dadhichs.

Desa'va'ls.

Gauds.

Ga'ya'va'ls.

Girna'ra's.

Gomti'va'ls.

Guglis.

<sup>1</sup> According to another account Guglis take their name from *gugal* or aloe incense, because by offering incense they succeeded in scaring away a demon who prevented them from settling at Dwárka.





**Section I.**  
**BRÁHMANS.**

Agiarasna, Cháturvedi, Dhinoja, Jethimal, Tárdalja, and Trivedi. The Jethimals are wrestlers in the service of native states and they permit widow marriage. Except a few peasants, all those of the other divisions are family-priests and beggars, many of whom are famous for the success of their begging tours.

**Mota'la's.**

**Mota'la's**, numbering 1456 and found in Surat, take their name from the village of Mota, about sixteen miles south-east of Surat. Other centres of the caste are Olpád and Saras, two villages in the north-west of the Surat district. According to a legend the Motála Bráhmans were brought into Gujarát by Hanumán from Kolhápur.<sup>1</sup> The tradition is that the Motálás, the Jámbu or Jambusar Bráhmans, and the Kapil or Kávi Bráhmans, are of the same stock, and came to Gujarát from the Dakhan about the same time.<sup>2</sup> The cause of this immigration was, according to one account, the cruelties practised on the Hindus of the Dakhan by Malik Káfur (A.D. 1306); another version puts their arrival in Gujarát somewhat later, and gives as the reason the pressure of the great Durga Devi famine which from A.D. 1396 to A.D. 1408 laid waste the Dakhan. But, as has been shown above in the account of the Jambusar Bráhmans, these settlements are probably much older records existing of as early a date as the fourth century. In addition to their appearance which is more Dakhani than Gujaráti, four points support the tradition that the Motála Bráhmans came from the Dakhan. Their family-goddess or *kul-devi* is the Kolhápur Mahálakshmi. At the time of marriage and for four days after, the bride keeps her head

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<sup>1</sup> A legend says that Rám king of Ayodhya or Oudh after destroying Rávan the demon king of Ceylon, returned to Panchávati near Násik. From Násik on his homeward march he passed by way of Peth (Peint) through the south of Gujarát. Near the village of Saras, fifteen miles north-west of Surat, he worshipped the great god Shiv and raised a *ling* or stone-home in his honour which is still worshipped as Siddhnáth. At the same time the *hom* or sacred-fire ceremony was performed, and a supply of water obtained by shooting an arrow into the earth. The hollow from which the water gushed is still known as Rámkund or Rám's Well. On the same occasion Rám went against and slew a demon who lived not far from Rámkund. According to this story, where the head or *shir* of the demon fell became known as Saras, where the body or *ar* fell was called Urpátan now Olpád, and where his hands or *hath* fell was named Háthisa. Unfortunately the demon was a Brahmarákshas, and so deep was the guilt of taking his life that it haunted Rám in the form of a second shadow. To free himself from this hateful companion, Rám consulted certain sages who were mortifying themselves on the banks of the Tápti not far from Rámkund. Unable to help him, the holy men advised Rám to consult the sages of Bodhán, a village about eighteen miles north-east of Surat. To Bodhán Rám went, and was there told to travel still further east. He obeyed, and, after a time, found that the shadow ceased to dog his steps. Here Rám stopped, and in thankfulness for his release determined to offer a sacrifice. At his invitation the sages came from Bodhán. But the ceremonies required a larger company of priests. In his difficulty Rám sought the aid of Hanumán, who starting for the Dakhan, brought back, seated on his tail, a company of Bráhmans from Kolhápur. On the spot where the sacrifice was performed Rám raised an emblem of the god Shiv under the name Muktináth or god of salvation. At the same time he founded a village for the Kolhápur Bráhmans and, in honour of the god, called it Mukti-puri. This is the modern Mota, and the Motálás are its Bráhman inhabitants.

<sup>2</sup> In support of this tradition it may be noticed that though at present distinct, up to a century ago intermarriages took place between the Motála and Jámbu Bráhmans. At Saras a hundred years ago the wife of a Motála Bráhman bore the surname Jámbudi, to mark, it is said, that she was by birth a Jambusar Bráhman.































































































Section I.  
BRÁHMANS.  
The  
Dakhani.

During the month of *Chaitra* (March-April) a hall or room is decorated and a small brass statue of the goddess Gauri is set in its midst and parties of women friends come in the afternoon between half-past four and seven, stay chatting for a time, and, on leaving, are presented with red and yellow powder *halad-kanku*, grain, and betelnut and leaves. Sandal-powder is rubbed on their arms and they are sprinkled with rosewater. They recite rhyming verses bringing into them their husbands' names which at other times they are most careful never to utter. A number of the meetings are held at different houses on the same evening and parties of women go from one to the other. Widows are present but take no part except conversing with the guests. On the *Padva* or first day in *Diváli* (October-November), the practice, common among the Dakhani in Gujarát as well as in other parts of the Presidency, of waving *divás* or lighted lamps by married women before their husbands and on the second or *Bháu-bij* day before their brothers, is unknown to the Gujarátis. On these occasions the women receive in return presents as a rule in cash varying from 4 annas to Rs. 2 and in exceptional cases in gold *mohars* and ornaments. If a child sickens with small-pox or measles the child and its mother keep to the house for twenty-one days, the child unbathed, the mother bathing as usual but leaving her hair uncombed and careful to touch no one who is not of her caste. On the twenty-first day the child is bathed, dressed in new clothes, and with music and accompanied by a party of friends is taken by the mother to the goddess Shitla Máta. On their return a dinner is given to five seven or more married women. On the seventh of *Shraván sud* (July-August) a day known as the *Tádhi-shil* Stalefood Day, Dakhani women observe the Gujarát custom of bathing in cold water and eating no food but what was cooked the previous day.<sup>1</sup> During the nights of the bright half of *Ashvin* (September-October), some Dakhani women have adopted the Gujarát practice of moving in a circle round a number of lights singing songs and at intervals clapping their hands. Unlike the Gujarátis with their caste divisions each with a separate organization the Dakhani keep to the Dakhan practice of calling together the members of the five leading Marátha Bráhma divisions, Deshasths, Konkanasths, Karhádas, Yajurvedis, and Telangs and together settle any caste or social dispute.

Of the Dakhani Bráhmans some are priests and men of learning, but most follow secular callings, working as cooks, schoolmasters, and in the lower and higher grades of native states and of Government service. In spite of the decay of Marátha power and the growing competition for Government employment Dakhani Bráhmans are a well-to-do class able to hold their own against any rivals. Besides Maráthi and Gujaráti most of them are careful to teach their children to read and write English.

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<sup>1</sup> This corresponds to the Dakhan and Konkan *Shild-saptami* or Stone-seventh, when, after bathing, women go to a pond river or well, and gathering seven pebbles take them home and offer them curds and rice. Then with the offering they take them back and set them where they found them in the morning.







## Section II.

WRITERS.  
Brahma-  
Kshatrias.  
Customs.

before the marriage-day. During the time between betrothal and marriage presents are exchanged, and on holidays the boy is asked to dine at the girl's house or the girl at the boy's house.

Three days before the marriage, booth-consecrating *mándra murt* and Ganesh-invoking ceremonies are performed. The marriage customs differ in some particulars from those of Gujarát Bráhmans and other high-caste Hindus. The day before the marriage at the boy's house the *sakran-man* or sweet-curd ceremony is performed. Two big clay pots, one containing 1 cwt. 3 qrs. 4 lbs. and the other 1 cwt. 8 lbs. (5 and 3 *mans*) are filled with curds mixed with sugar and a little clarified butter. An old woman whose husband is alive and who is a relation of the bridegroom stirs the curds with her hand. The family-priest worships the pots and presents are made to the woman who stirred the curds. Next the priest takes the pots, accompanied with music, to the bride's house and there gets the bride to worship them. The big pot is kept at the bride's house and the little pot is sent to her maternal uncle, and the contents of both pots are distributed among the castepeople. When this is done the priest brings what is called *dahiáni* from the bride's house. This *dahiáni* consists of a brass dish with two clay pots *kodia*, a letter naming the day and hour of marriage, and a certain amount of cash.<sup>1</sup> After these presents the betrothal cannot be broken. On the wedding-day, shortly before the marriage hour, the bridegroom, his face covered with flower garlands and wearing a long tunic and a silk waistcloth *pitámbar*, escorted by the women of his family, goes to the bride's house on horseback in procession. Here, in presence of a company of the bride's friends, he stands at the central square of the marriage-hall, and looking down into a large earthen pan full of water, from their reflection in the water, touches with the point of his sword four saucers hung over his head.<sup>2</sup> He then goes back to his father's house, and after two or three hours his friends setting him on horseback escort him to the bride. Before the bridegroom's party arrive the bride, dressed in a headcloth bodice and loose Musalmán-like trousers, is seated in a closed palanquin or *balái* set in front of the house. The bridegroom, on dismounting, walks seven times round the palanquin, the bride's brother at each turn giving him a cut with an oleander *karena* twig and the women of the family throwing showers of cakes from the windows. He retires and while mounting his horse and before he is in the saddle, the bride's father comes out, and, giving him a present, leads him into the marriage hall. In Káthiáváda, on the morning of the marriage-day the bride bathes in water drawn from seven wells. She then puts on *chatudi* or Panjáb

<sup>1</sup> Along with the dish are taken two clay pots containing ground turmeric and *majith* or madder and covered by pieces of turmeric and madder dyed cloth. The sum received from the bride's house regulates the amount the bridegroom has to pay. If Rs. 25 are received, ornaments worth Rs. 700 should be sent to the bride; if Rs. 50 are received, ornaments worth Rs. 1000 should be sent; and if Rs. 100 are received, ornaments worth Rs. 1300 should be sent.

<sup>2</sup> This seems a relic of the *matsyavedha* or fish test, in accordance with which, to prove himself worthy, the suitor of a Kshatri maiden had from the reflection in a pool of water to shoot a fish hung over his head.



**Section II.**  
**WRITERS.**

Hindus.<sup>1</sup> They claim descent from Chitragupta.<sup>2</sup> Of the twelve branches of Bengal Káyasths only three, Válmik Máthur and Bhatnagra, are found in Gujarát. Though they form a community distinct from the other Hindus of Gujarát the three subdivisions neither dine together nor intermarry.<sup>3</sup>

**Válmik**  
**Káyasths.**

**Válmik Káyasths** are found chiefly in Surat. As early as the fourteenth century mention is made of Káyasth settlers in the Káthiáváda town of Vála.<sup>4</sup> But the settlement of the Káyasths in southern Gujarát seems to date from the close of the sixteenth century when (A.D. 1573 - 1583) Gujarát became part of the Mughal empire.<sup>5</sup> Under the arrangements introduced by the emperor Akbar Surat was placed in a special position. The city and neighbouring districts were administered by *mutsadis* or clerks of the crown, who held directly from the court of Dehli, and were not subordinate to the viceroy of Gujarát. Though the governor of the city does not seem ever to have been a Káyasth, the work of collecting the revenues of the *aththávisi* or twenty-eight divisions subordinate to Surat was entrusted to Káyasths. Till A.D. 1868, in the English villages, and, up to the present time (A.D. 1895) in the Baroda *aththávisi* villages, the sub-divisional accountants or *majmundárs* are mostly Káyasths. Except that they are rather darker and more lightly made, the Káyasths closely resemble the better class of Bráhmans. The men differ from other high class Gujarát Hindus by wearing the hair on the crown of the head as well as the top-knot and by wearing whiskers.

Their home-speech is Gujaráti. They live in well built houses two to four storeys high sometimes with a courtyard in front. They are strict in the matter of food, eating neither fish nor flesh. The men wear a small flat closefitting turban, a shape apparently copied from the Mughal headdress.<sup>6</sup> During the Muhammadan rule and for some time after, Gujarát Válmiks used to wear the Mughalái coat or *jáma* with a simple or embroidered *kashí* or shouldercloth

and 481. Karana or Káyasth is one of the various names given to mixed classes in the tenth book of Manu, Monier Williams' Wisdom of India, 233. The Bengal Káyasths are said to be one of the several mixed castes derived from the Kanouj Bráhmans. Hunter's Rural Bengal, 108.

<sup>1</sup> Among the Válmik Káyasths one rose to the position of Judge of the Bombay High Court. Of the Káyasths of Upper India Sir G. Campbell writes: In Hindustán they may be said to have almost wholly ousted Bráhmans from secular literate work and under the British Government are rapidly ousting the Muhammadans also: Very sharp and clever these Káyasths certainly are. Ethnology, 118.

<sup>2</sup> Chitragupta, the reputed founder of the Káyasths, according to tradition is registrar to Dharmarája the judge of the dead.

<sup>3</sup> In Bengal the Válmik, the Bhatnagra, and the Máthur Káyasths dine together and intermarry.

<sup>4</sup> Rás Mála, I. 315.

<sup>5</sup> When the Muhammadans invaded Hindustán and conquered its Rajput princes, we may conclude that the Bráhmans fled from their intolerance and violence. But the conquerors found in the sect of Káyasths more pliable and better instruments for the conduct of the details of their new government. The Muhammadans carried those Hindus into their southern conquests and they spread over the countries of Central India and the Dakhan. Malcolm's Central India, 165.

<sup>6</sup> Of late years Vániás Bráhmans and others have adopted the Káyasth turban, which is less costly. Almost all Káyasths fold their turbans themselves and do not employ professional turban-folders.





## Section II.

WRITERS.  
Va'imik  
Ka'yastha.

## Marriage.

seventh year. The boy is seated in a copper tray and the hair is cut by the barber and gathered by the father's sister who throws it into a well. Among well-to-do families the boy is sent to school in procession and the event is celebrated by a dinner. The boys of the school are given sweetmeats and wooden pens and inkstands.

As a rule girls may marry when they are from seven to eleven years old and boys from seven to twenty. There is no fixed time for betrothal; it takes place sometimes days and sometimes years before marriage. The chief part of the ceremony is the comparison of the boy's and girl's horoscopes. The contract is only verbal, but it is seldom broken. On various occasions between betrothal and marriage the boy and girl go to the house of their fathers-in-law to dine and receive presents. Marriage takes place on a day fixed by the astrologer. Five or six days before the marriage comes the booth-consecrating or *méndoa mart* ceremony. The father of the girl sits in a courtyard and worships Ganpati. Four relations who have only once been married and who are not widowers are asked to help the father in digging a small pit and laying in it a small twig of the *shami* *Prosopis spicigera* tree, together with honey milk curds and rice. The four helpers receive balls of boiled milk and sugar *pendás*. The same ceremony takes place at the bridegroom's house. Two or three days before the marriage the bride and the bridegroom accompanied by children go to the house of their fathers-in-law and worship Ganpati. They are given plantains sweetmeats and a few coppers. On the day of the marriage, at the bride's, and a day or two before at the bridegroom's house, the *g:qhashánti* or planet-propitiating ceremony takes place and the bride and bridegroom are rubbed with turmeric. On the marriage-day at noon, at both the bride's and the bridegroom's house, castepeople, especially women and children, are asked to dinner. Just before sunset, the usual time for performing the wedding-ceremony, the bridegroom goes to the bride's house in procession. At the entrance to the marriage-booth the husband of one of the bride's sisters stands near a footstool on which the bridegroom stands and the girl's mother throws wheat-flour balls in four directions and shows her son-in-law a miniature plough, a grinding pestle, a churning staff, and an arrow, and pulls his nose.<sup>1</sup> The bridegroom is then led by the mother-in-law into the marriage-booth and seated on a wooden stool underneath a bamboo canopy. The bride is brought by the maternal uncle and seated on a wooden stool opposite the bridegroom and a piece of cloth is held across by two men so that the bride and the bridegroom may not see each other. The Vallabháchárya Mahárāja is invited to be present till the hand-joining ceremony is

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<sup>1</sup> The bridegroom's struggles to prevent his mother-in-law pulling his nose are the cause of much merriment. The footstool on which the bridegroom stands is a subject of contention between the relations of the bride and of the bridegroom, the bridegroom's party claiming the footstool as their own, while the bride's party dispute the right. When the bridegroom's party fail to get hold of the stool they take away any article they can lay their hands on. To prevent this all the furniture in the bride's house is locked up. If anything is taken away it is soon returned.



**Section II.****WRITERS.****Válmik  
Ka'yasths.**

Within a week after, on a lucky day, she is bathed and worships Ganpati, receiving a *tola* or a rupee's weight of gold and a new set of clothes. The pregnancy and death ceremonies are the same as those performed by Vániás. The only difference is that among Káyasths, on the tenth eleventh twelfth and thirteenth days after a death, four or five ascetics are feasted. Válmik Káyasths have no leading families. Caste disputes are settled at a general meeting of the community. The caste has little power over the members.

**Mathur  
Ka'yasths.**

**Ma'thur Ka'yasths** are found in Ahmedábád, Baroda, Dabhoi, Surat, Rádhanpur, and Nadiád. From Gujarát they are said to have spread to Nandurbár in Khándesh and to Burhánpur in the Central Provinces. The original home of the Máthur Káyasths, as the name shows, is Mathura, and they are found in large numbers in Bengal and in the North-West Provinces. They accompanied the Mughal viceroys (A.D. 1573-1750) to Gujarát as their clerks and interpreters.

In appearance Máthur Káyasths differ little from Vániás. Thirty years ago both men and women spoke Hindustáni in their houses. Though Hindustáni is not entirely neglected and though marriage and other festive songs are sung in that language, Gujaráti is now much more generally used. The men wear the Mughalái turban. Twenty-five years ago the men used to wear coats *jámás* or *nimás* falling to the ankle, trousers, and sashes. Of late these have been replaced by short cotton coats *angarkhús*, waistcloths, and shawls or plain or embroidered shouldercloths. Besides a petticoat a robe and a bodice, the women used formerly when in public to wrap a white coverlet round their body so as to completely hide their face. Of late years the practice of hiding the face has been given up. The women wear gold and pearl ornaments in place of silver. Fifty or sixty years ago the Máthurs used to eat animal food. They are now vegetarians. In worshipping their goddess in *Chaitra* (April-May) and *A'shvin* (October-November), the Máthurs used to make offerings of flesh and country liquor. But their close contact with Gujarát Bráhmans and Vániás has led them to give up the practice. In their offerings they now put white pumpkin in place of flesh and sugared water in place of liquor. While taking their meals some of the Máthurs observe the Bráhmanic custom of throwing rice and butter into the fire and of laying a small quantity of cooked articles outside of the dish.

**Religion.**

Of Máthurs some are Rámánujas, some are Vallabhácháryás, and some are Shaivs. Each house has a family-goddess or *kul-devi*, some form of Káli, Durga, or Amba. Their household gods are Lálji or Vishnu in his infant form, Ganpati, and Mahádev. Both men and women visit the temples of Shiva, Vishnu, and Māta. The Máthurs have family-priests *kulgors* of the Audichya, Shrimáli, and Párásar divisions who officiate at their ceremonies. Though some Máthurs in Dabhoi and Nadiád are landholders, clerkship is the hereditary calling of the class.

**Customs.**

No ceremony is performed at birth. On the sixth day after birth a clay elephant is made with two wafer-biscuits or *pápad*s for ears.



















Section III.

TRADERS.

MESHER

VÁNIÁS.

Na'gars.

Nándora Bráhmans and their family-deity is Nandikeshvar Mahádev of Nándod. They are Vallabháchárya Vaishnavs.

**Na'gars**, with a strength of 11,511, are found all over Gujarát Baroda and Kaira. Like Nágara Bráhmans they claim Vadnagar as their original seat. They are divided into Visás and Dasás. They are Vallabháchárya Vaishnavs. Their family-priests are Nágara Bráhmans, and their family-deity is Hátkeshvar of Vadnagar. A small subdivision known as Bam Nágars pride themselves on being strict observers of religious ceremonials and do not eat with other Vániás. They wear the sacred-thread and are mostly Shaivs.

**Narsipura's**, with a strength of 388 including 123 Shrávaks, are found chiefly in Baroda. They are said to take their name from Narsipur in Pálanpur. They are not divided into Visás and Dasás. Their family-priests belong to different divisions of Gujarát Bráhmans. They are partly Vaishnavs partly Jains.

Narsipura's.

**Nima's**, with a strength of 8394 including 2347 Shrávaks, are found chiefly in the Panch Maháls. They are said to have entered Gujarát from Márwár about two hundred years ago. They are divided into Visás and Dasás who neither eat together nor intermarry. The Visás are both Vaishnavs and Jains and the Dasás are followers of the Vallabháchárya sect. Their family-priests are Udambara Bráhmans, and their family-deity is Shámláji near Idar. Marriages among Dasás take place at alternate years on a day fixed by the caste.

Nima's.

**Osva's**, with a strength of 88,294 are found all over Gujarát. They are Shrávaks and are described at pages 96 and 97.

Osva's.

**Porva's**, with a strength of 45,093 including 33,437 Shrávaks, are found all over Gujarát. They are said to take their name from Porvád a suburb of Shrimál, the old capital of south Márwár. They are divided into Visás and Dasás. Their family-priests are Shrimáli Bráhmans, and their family-deity is the Shrí or Maháalakshmi of Shrimál. They are partly Vaishnavs partly Jains.

Porva's.

**Ra'yakva's**, with a strength of 47, are found chiefly in Ahmedábád. They take their name from Ráika near Dhandhuka.<sup>1</sup> They are not divided into Visás and Dasás. Their family-priests are Ráyakvál Bráhmans and they are Vallabháchárya Vaishnavs.

Ra'yakva's.

**Shrima's**, with a strength of 212,756 including 177,867 Shrávaks, are found all over Gujarát but chiefly in Ahmedábád and Kaira. They take their name from Shrimál now Bhinmál in Márwár about fifty miles west of Mount Ábu. Like Osvál Vániás they were formerly Solánki Rajputs and originally Gurjjars. They are divided into Visás and Dasás, who eat together but do not intermarry. Their family-priests are Shrimáli Bráhmans and their family-goddess is Vágheshvari of Shrimál. The Visa Shrimáls are exclusively Jains. The Gujarát Shrimáli Sonis or goldsmiths originally belonged to the Shrimáli Vánia class.

Shrima's.

<sup>1</sup> It is also said that Ráyakvál Bráhmans and Ráyakvál Vániás take their name from Ráeka a Rajput estate on the Mahi to the south of Bhádarva in the Rewa Kántha Agency.





## Section III.

## TRADERS.

## MESHRİ

## VÁNİÁS.

## Dress.

Vániás employed in state service wear the loose scarf or *phenta* probably a trace of the practice of their former Musalmán rulers. Vániás following other callings wear a large Rajput-like turban. The north and central Gujarát Vánia wears a small tightly-folded cylinder-shaped turban with numerous folds in front and several coils behind. The Broach Vánia turbans are of two kinds, a small tightly-folded low caplike turban known as the Mughalái turban worn by Government servants, and the larger looser and higher north Gujarát turban worn by traders. The Surat Vánia turban is round with folds in front, a projection at the crown, and a smaller horn on the right corner the right-side back and top are covered with gold lace. A well folded turban lasts from one to six months. The outdoor dress of a Vánia woman includes a robe *sádi*, a bodice *choli* or *káuchli*, and a petticoat *ghúghra* worn under the robe. Almost all Vánia women have rich and gay clothes, some of silk with gold borders. They are considered to show much taste and skill in dress. Girls when they go out wear a short petticoat *ghúghri* and *odhni* a piece of cloth covering the body and the head. Boys wear round caps, a tunic *angarkha*, trousers *lengha*, or a small waistcloth *potdi*. Children both boys and girls wear frocks *jhablús* and caps. Shopkeepers in towns wear a waistcloth jacket and round cap, and in villages only a waistcloth. The indoor dress of a Vánia family is for the men a patched waistcloth reaching to the knee and a jacket in the cold weather; for the women a robe *sálo* with or without the bodice; for boys above seven a small waistcloth *potdi*; and for girls above seven a small petticoat *ghúghri*. Children under seven do not wear clothes.

## Ornaments.

Both men and women are fond of ornaments. If fairly off a man's every-day ornaments are a silver girdle and a gold armlet worn above the elbow; if he is rich he wears besides these a pearl earring, a gold or pearl necklace, and finger rings; if he is very rich he adds wristlets of solid gold. Costlier and more showy ornaments are worn at caste dinners and on other special occasions. A Vánia woman wears a gold-plated hair ornament called *chák*, gold or pearl earrings, a gold and pearl nosering, gold necklaces, a gold armlet worn above the left elbow, glass or gold bangles or wooden or ivory wristlets plated with gold *chudás*, silver anklets, and silver toe and finger rings. Indoors a Vánia woman wears earrings, a necklace, bangles or wristlets *chudás*, and anklets.

## Character.

Vániás are prudent,<sup>1</sup> sober; quiet, forbearing, and inoffensive.<sup>2</sup> They-

<sup>1</sup> A Vánia prides himself on his prudence. 'Rávan' he says 'lost his kingdom for want of Vánia councillors.' Another proverb runs અગમ બુધીએ વાણીએ, ને પછમ બુધીએ બ્રહ્મ, તરત બુધીએ તરકડો, કે મુક્તી મારે ભમ: A Vánia sees before, a Bráhma-man sees after, and a Musalmán sees and acts on the spur of the moment. A Vánia woman has the character of being restless and unsteady *rakkudi*, but she is credited with giving birth to wise sons according to the saying ડાહીની ધેલા અને ધેલીના ડાહી: The wise (Rajput) woman bears foolish sons and the foolish (Vánia) woman bears wise sons.

<sup>2</sup> A Vánia as far as possible avoids blows. Even if struck on the turban, he will say It has dusted my hat ધપે માર્યો તો ધૂળ ઉડી ગઈ. According to the proverb the































## Section III.

—  
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## MESERI

## VÁNÍÁS.

## Betrothal.

and, if the comparison is favourable, betrothal takes place. To complete the contract the girl's father on a lucky day pays Re. 1 to the caste fund. After this present has been made, the betrothal is in most cases not broken except when either of the contracting parties is found to be incurably diseased. In ordinary cases, after the present has been made to the caste fund, the boy's father accompanied by four relations goes to the girl's father and gives him Rs. 2 or 3 and the girl's father presents the boy's relations with cocoanuts and coppers. Then the boy and the girl are in turn asked to the father-in-law's house and get a money present varying from Rs. 5 to Rs. 10 according to the means of the giver. On the occasion of their first visit to the girl's house, the boy's parents also get from the girl's parents a money present according to the means of the girl's parents. Every year on *Diráli* October-November, *Holi* February-March, *Baler* August, and *Dasara* October, from the time of betrothal to the time of marriage, the girl gets new clothes and the boy a money present from their parents-in-law. Besides this, every year in *A'shád* or July, when the girl observes a five days' fast dry and fresh fruit are sent to her by the boy's parents. In the first year after betrothal these presents are carried by the boy's female relations, the mother and sisters receiving a present of silver and the other women of copper coins.

## Marriage.

Girls are married when they are seven nine or eleven years old. Among Kapol Vániás some girls remain unmarried till they are fourteen or sixteen. The fixing of the marriage-day which must fall between the eleventh of *Kártak sud* (October-November) and the eleventh of *A'shád sud* (June-July) rests with the girl's parents. Some days before the marriage the girl's father calls friends and relations and an astrologer who fixes a lucky day for the ceremony and is presented with husked rice and a rupee. The marriage-day is written on a roll of paper which is sent by the girl's family-priest to the boy's father who feasts the priest and gives him a handsome present. Three or five days before the marriage, at both houses Ganpati is worshipped, the family-deity is installed, and a booth *mándra* is erected. At each of the houses the *mandra*-making ceremony is performed. A hole about six inches deep is dug in a corner of the booth. The parents of the boy and of the girl with friends and relations sit near the hole and throw into it redpowder milk curds betelnuts and a copper coin. A *khichda* *Prosopis spicigera* log about a foot long is dressed by a carpenter and while music is played it is set up in the hole. The women of the boy's and of the girl's families go separately to a potter's house with music, throw sandal-dust and flowers on the potter's wheel, and bring home earthen pots to be used in the marriage ceremonies. The bride and bridegroom each at their houses are then rubbed with turmeric and are given sweetmeats by friends and relations. The rubbing of the mixture is repeated till the marriage-day, and women-relations sing songs in the mornings and evenings. One or two days before the marriage-day a ceremony in honour of ancestors and to propitiate the planets, is performed at the house of the bride and bridegroom.

On the marriage-day at the bride's house a space generally in front of the entrance door of the house, about four feet square, is enclosed



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Marriage.

near. When the lucky moment comes, the hands of the bride and bridegroom are joined, the cloth between them is snatched to one side, the hems of their robes are tied together, the marriage garland of cotton threads is thrown over their necks, and the musicians strike up music. Then the relations and friends make presents to the bride and bridegroom. In the middle of the square *chori* a sacrificial fire is lighted. The brother of the bride then comes to where the fire is lighted, holding a winnowing fan with barley and sesame, and drops into the hands of the bride and bridegroom four pinches of barley and sesame. Then the bride and bridegroom, along with clarified butter, throw the barley and sesame into the fire, walk once round the fire, throw some more barley and sesame into the fire, and again walk round. This is repeated four times. Then the bride and bridegroom seat themselves on the stools, the bride on the bridegroom's left, and feed each other with four morsels of coarse wheat-flour mixed with clarified butter and sugar prepared by the bride's mother. The bridegroom and bride then worship the constellation of the Great Bear. Then the bride and bridegroom, in front of the family deity inside the house, play at odds and evens, each in turn holding some coins in a closed hand and the other guessing whether the number of coins is odd or even. Luck in this game is an omen of luck in the game of life. The winner of the game will be the ruler of the house. Sometimes instead of the coins a deep brass plate or dish is laid near the household god filled with water, and into the water are dropped seven betelnuts seven copper coins seven dry dates and a silver finger ring. The bride and bridegroom then dip their right hands into the dish and feel among the nuts and coins each trying to be the first to come across the ring, for luck or cleverness in this is again a sign who will be the luckier and cleverer in after-life. The married couple then come back to the marriage-hall and the bride's father-in-law presents her with ornaments and the bride's parents make return presents to the parents of the bridegroom. The bride's male relations smear the chins and cheeks of the bridegroom's elder male relations with redpowder or *kanku*, and dipping their hands into wet pink powder mark with their palms the back and front of their guests' white calico coats. The same is done by the bridegroom's relations to the bride's relations. Then sweetmeats are served to the male and female relations of the bridegroom. When the refreshments are over the bridegroom's carriage is brought, and with a great show of sorrow, generally with much real sorrow even with tears, the bride's family bid her goodbye. Her mother worships the carriage sprinkling sandal-dust and flowers on one of the wheels and laying a cocoanut in front of it as an offering to the carriage that it may bear them safely. When the carriage moves the mother gathers the pieces of the cocoanut and lays them in her daughter's lap. No one from the bride's house goes with the party. It consists wholly of the bridegroom's friends and relations, the men walking in front of the carriage and the women walking behind singing songs. The bridegroom is given a couch, a mattress, a plate, and a jar by the bride's father, besides other articles of value. When the procession reaches the bridegroom's house the bride and bridegroom with the ends of their cloths tied together step out of the carriage and stand in front of





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## MESHRĪ

## VĀNĪĀS.

## Pregnancy.

house when her sister-in-law comes out with redpowder and a white cloth which she lays on the ground for the woman to tread on, the parents dropping coppers and betelnuts at every step the woman takes. Before she crosses the threshold her mother-in-law waves round the woman's head a miniature plough and other articles as at a marriage. She is then allowed to enter the house, care being taken that she steps over the threshold without touching it. Here she is met by her husband and they walk together followed by his mother, the Bráhmaṇ priest, and the women of his family, in front of the house-god or *gotra*. After bowing to the house-god the husband and wife sit on two wooden stools holding each other's right hands, the wife on the left, and worship the deity. At the close of the ceremony a party or *mosālū*, including the woman's father mother and brother all richly dressed and ornamented, come from the wife's family with presents of a wooden stool, a red earthen pot, a brass pot, a brass box, sweetmeats, and rich clothes in a basket. The woman's father gives her husband and his parents and other members of the family presents of garments or money or both. The same evening, and in some subdivisions on the next evening also, the husband's father gives a caste dinner. After this ceremony is over the woman is asked to dinner by her friends and relations in turn. She attends wearing rich clothes and ornaments and is given presents of clothes or of money. Fifteen or twenty days after the *sīmānt* ceremony the woman goes to her father's house where she stays till the child is three or four months old.

## Death.

A Vānīa on his deathbed gives a Bráhmaṇ the *gaudān*, that is the gift of a cow or of a cow's worth not less than one rupee and four annas. He is then made to pour some water on the ground, saying 'So much (naming a sum) will be given in charity after my death.' When the end draws near, he is bathed, and, with his head to the north, is laid on a part of the entrance-room on the ground-floor which has been cleaned with fresh cowdung wash. While he lies on the ground he is told to remember Rām, and drops of *charaṇāmrit* that is water in which the feet of the Mahārāja have been dipped and Ganges water and basil or *tulsi* leaves are laid in his mouth, a sweetmeat ball is laid on his mouth, and a lamp is lighted. If the dying person is a man sandal-dust marks are made on the brow; if a woman vermilion marks are made on her brow temples and cheeks and lampblack is applied to her eyes. When life is gone the body is covered with a sheet, and the relations raise a loud cry. A bier of simple bamboo poles is brought and the body is clothed in a waistcloth if a man and in a silk robe if a woman, and bound on the bier and borne head first out of the house. The bier is carried on the shoulders of four near male relations who are called *dāgus*, the chief mourner going a little in front carrying, slung in a string, an earthen jar holding lighted cowdung-cakes. The widow of the deceased and other women of the family follow the party for some distance and then go back to the house. About halfway to the burning-ground the bier is turned round and set on the ground, and rice betelnuts and coppers are laid on the spot where the bier was rested. From this spot to the burning ground the body is carried feet first instead of head first. On the way the bearers chant to each other 'Call Rām, brother, call Rām' *Rām bolo bhāī Rām*. At the burning-ground the body is unbound,



**Section III.****TRADERS.****MESHRI****VÁNÍAS.****Community.**

and religious objects. The head of their community, the Nagarsheth or city-merchant, was formerly a man of much power and importance, though of late years, with the decay of his functions, his influence has been much reduced. For the settlement of social disputes each subdivision of Vániás has in each town one or more leading families. The representative of this family, under the name of *patel*, chooses some four or five members from the community, and with their help decides the question in dispute. Compared with high-caste Hindus, Vániás treat their headmen with much respect, and are careful not to break their caste rules.

**Prospects.**

The settlement of the debts of chiefs and of large landholders has removed one source of the income of the great Vania capitalists of Gujarát, and, as bankers, they have suffered by the establishment of European houses. At the same time a large field of employment has been opened to them. Besides Government service, which of late years Vániás have entered in great numbers and where several of them have risen to high posts, the spread of railways and factories has given rise to a new demand for traders and clerks. They are careful to give their boys a good training in all matters connected with their business, and of late years an increasing number of Vániás teach their sons English. There seems little reason to fear that the Vániás will fail to keep the high position which they have held for centuries.

**SHRÁVAK VÁNÍAS.****Shra'vaks.**

The Shrāvak Vániás numbering 334,645 or 61·10 per cent of the total Vania community are divided into seven main castes.

**Meva'da's.**

**Meva'da's** numbering 1695 are found chiefly in Baroda and north Gujarát. Mevāda Shrāvaks were originally Ummad Shrāvaks. Within the past sixty years many have adopted the Vaishnav religion and are called Mevāda Meshris. Their family priests are Mevāda Bráhmans.

**Narsipura's.**

**Narsipura's** numbering 123 are found chiefly in Baroda. They take their name from Narsipur in Pálanpur.

**Nima's.**

**Nima's**<sup>1</sup> numbering 2347 are of two divisions Visás and Dasás. The Visás are both Vaishnavs and Jains and the Dasás are Vaishnavs. The Visa Vaishnavs and Jains used to intermarry but the custom has ceased since A.D. 1850. Their family deity is Shámláji near Idar. They differ from other Gujarát Shrāvaks by holding a caste feast in honour of king Harischandra on the 7th of *Mágsar sud* (November-December). Their family priests are mostly Udambara Bráhmans.

**Osva'ls.**

**Osva'ls** numbering 87,583 are found all over Gujarát. They are divided into Visás, Dasás, and Pánochás or Letás. The story of their origin is that the Shrimál king Desal allowed none but millionaires to live inside his city walls. One of the lucky citizens, a Shrimáli Vania named Ruád had a brother named Sáad, whose fortune did not come up to the chief's standard of wealth. Sáad asked his brother to help him to make up the required million, but as he met with no encouragement he and

<sup>1</sup> Regarding the origin of the name Nima one account traces the caste to Nimál; another states they are called Nima because they observe the *niyam* or rules prescribed for their guidance.



**Section III.****TRADERS.****SHRÁVAK****VÁNÍAS.****Shrima'lis.**

the Visa Shrimális there are seven minor divisions, Ahmedávádis, Kathoriás, Pálhanpuriás, Patanis, Sorathiás, Talabdás, and Tharádiás and among the Dasa Shrimális there are three Horásáth, Chanápahua, and Idadia. The Ládva Shrimális have no minor divisions. The three main divisions with their subdivisions eat together but do not intermarry. In north Gujarát Dasa Shrimáli Shrávaks marry Dasa Shrimáli Vániás or Meshris. The family-priests of all Shrimáli Shrávaks are Shrimáli Brahmans. The family deity of Dasa and Ládva Shrimális is Maháalakshmi and of Visás, Maháalakshmi and Sachai.

**Ummads.**

**Ummads** numbering 7488 are found chiefly in north Gujarát. The two divisions Visás and Dasás eat together but do not intermarry. They are said to take their name from Humda, the *guru* or spiritual head who established the class. They are also called Vágadiya, from the *Vágad* or wild country including Dungarpur Partápghad and Ságváda where considerable numbers are still settled. The head-quarters of the caste are at Ságváda near Dungarpur.

**Appearance.**

Except that the Osváls are fairer and more strongly built Shrávaks do not differ in look from Meshri Vániás. North Gujarát Shrávaks like north Gujarát Vániás wear whiskers and south Gujarát Shrávaks like south Gujarát Vániás wear the hair shaven at the crown and in a line down the back of the head. Shrávaks may be distinguished from Meshris by wearing a yellow instead of a red brow-mark and like Meshris they speak Gujaráti with a lisp. They keep more together than Meshris and in almost all large cities live in separate quarters. They live in large well-built but dirty houses three or four storeys high and with brick walls and tiled roofs. Except that their widows do not shave the head and wear an ochre-coloured robe, the dress of Shrávaks does not differ from that of Meshris.

**Food.**

They are strict vegeterians and are more careful than Meshris not to take animal or vegetable life. Their scrupulous care to preserve animal life is shown both in what they eat and in their manner of eating. Except lentil *masur* pulse they eat all grain. Their ordinary food is wheat-bread pulse-rice and pulse-gruel mixed with spices or *osáman*. They do not eat vegetables which are many-seeded such as brinjals red pumpkins and snake gourds, or such bulbous and tuberous plants as potatoes sweet-potatoes onions garlic carrots radishes elephant-foot or *suran* and yams. Of other vegetables and fruits they eat only those which are in season or coming into season and avoid those which are either out of season or passing out of season. Thus though mangoes are sold in some of the rainy and cold months Shrávaks never eat mangoes except between May and end of June. On certain days called *parabi* the use of vegetables is forbidden. Some Shrávaks keep five and others twelve monthly fasts. The five days are the two eighths, the two fourteenths, and the fifth of the bright half of every Hindu month; the twelve days are the two seconds, the two fifths, the two eighths, the two elevenths, the two fourteenths, and the bright and dark fifteenths of every Hindu month. *Shiro* their holiday dish of wheatflour clarified butter sugar and spices is so popular that 'To turn Shrávak for Shiro' has become a proverb. Unlike Meshris Shrávaks wear a cotton instead of a silk waistcloth at their meals and in their caste









## Section III.

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-Customs.

widows to marry. Divorce is never granted and polygamy is unusual. During the seventh month of a woman's first pregnancy lap-filling *kholbharro* and wristlet-tying *rakhdi* are performed. These ceremonies do not differ from the corresponding ceremonies among Meshri Vániás.

When a Shrāvak Vánia is at the point of death a text from the *Punya Prakāsh* is read to him by a religious-minded Shrāvak, and an image of one of the Tirthankars is brought from the temple and shown him. The dying person makes presents to Bráhmans in grain and in cash. Among the Osváls and Shrimális the dying are dressed in their full dress, if a man in a waistcloth a long cotton tunic and a turban, and if a woman in a bodice a petticoat and a robe. After this robing they are laid on a mattress with a coverlet spread over it. Among other Shrāvak Vániás a dying man is dressed in a waistcloth and a dying woman in a petticoat and bodice. The dying person is then laid with the head towards the north on a part of the floor which has been freshly cowdunged, but no *darbha* *Poa cynosuroides* barley and sesame seed are strewn over it. When life is gone some sweetmeat balls are thrown to street dogs. Without washing or again changing the clothes the body is tied to a ladder-shaped bamboo bier and carried to the burning ground. The relations and castefellows follow calling upon Rám. When the burning ground is reached the body is carried three times round the pile, the clothes are stripped off and the body is laid on the pyre. Except when the grandfather is alive, the eldest son of the deceased sets the pile on fire. After the body is burnt the mourners bathe and return to the house of the deceased. They then separate but meet again at the house, where they peep into the house well and wash their hands with earth and water. The near relations of the deceased remain unclean five to ten days. During these days of uncleanness among the Osváls, the chief mourner feeds bull-buffaloes. On the last day of mourning the near male relations of the deceased have their head and chin shaved. The practice of shaving the upper lip which was common forty years ago is falling into disuse as it is contrary to the Jain religion. The widow of the deceased if an elderly woman has her wristlets broken but her head is not shaved. She wears an ochre coloured robe and like a Meshri widow wears no ornaments, makes no browmark, and does not anoint her head. If the widow is a young woman the only change that is made in her dress is that she is not allowed to wear jingling anklets and earrings and to make the brow-mark. Between the end of the mourning and the thirteenth day the Gorji is daily feasted. Except among the Bhávsárs Sálvis and other artisan classes who have adopted Jainism no memorial or *shráddha* ceremony is performed between the tenth and the thirteenth but presents of grain clarified butter molasses and coppers are made to Bráhmans. On the thirteenth day the chief mourner goes to the temple, worships the idols with the help of Bhojaks, and makes offerings of safflower frankincense and sandalwood, and if his means permit ornaments and clothes. In honour of the deceased the chief mourner feasts his friends and relations or his castepeople or if he is well off the whole village. Shrāvak Vániás do not keep monthly or yearly memorial days.



**Section III.**

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**Má'rwá'ris.**

use among other traders. In the matter of food they are as careful as Gujarát Shrávaks to eat of nothing that has had life. But they differ from other Gujarát Shrávaks in their utter abstinence from the use of any intoxicating drugs. Though not allowed to eat with the Gujarát Shrávaks and despised by them as strangers and upstarts, they hold much the same social position as other Meshri and Shrávak Vániás. Thriftier, harder-working, more sober, cooler-tempered, better behaved and more enduring, they are at the same time meaner, and, in their business relations, harder and more dishonest than the Gujarát Vániás. Towards strangers of their own caste they show much sympathy and active kindness, though with other classes their dealings are marked by little fairness or forbearance.

**Callings.**

All are shopkeepers and moneylenders.<sup>1</sup> And though many of them are newcomers and all newcomers are poor, they soon make money, and, as a class, are well-to-do. Arriving in Surat without money or education the Márwár Shrávak is taken in hand by his castefellows, fed by them, set to work, and in his leisure hours taught to write and keep accounts. With this help at starting, the immigrant, who is frugal temperate and hardworking, soon puts together a small sum of ready money. From this amount by advancing to the poorest classes sums seldom exceeding Rs. 5, his capital has, after a few years, increased to Rs. 2000 or Rs. 3000. With these savings he returns to Márwár, and, at this stage of his life, he generally marries. Practising economy even in his native land, the Márwári brings back with him to the village where he formerly had dealings enough ready money to enable him to start as a trader. His shop once opened, he settles in the village, leaving it only when forced by urgent private reasons to visit Márwár or because he has become bankrupt an event that seldom happens. Except hamlets chiefly inhabited by aboriginal tribes, almost every village in Surat has its Márwári shopkeeper and moneylender. In the larger villages, with enough trade to support more than one shop, the Márwári keeps little but grain in stock. In smaller and outlying villages, where he is the only trader, the Márwári starts as a general dealer, offering for sale, in addition to grain, spices salt sugar oil cloth and brass bracelets. The settler is now a member of the community of Márwári shopkeepers and moneylenders.

**Customs.**

The Márwáris are rich and well-to-do. Many families are worth from Rs. 3000 to Rs. 10,000. Settled in one of the best houses in the village, with a good store of cattle and grain, spoken of by all with respect as the *sheth* or master, and seldom without some families of debtors bound to perform any service he may stand in need of, the Márwári moneylender lives in a state of considerable comfort. They are all Shrávaks or followers of the Jain religion,

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<sup>1</sup> In the rural parts of the Surat district these foreigners so completely monopolise the business of moneylending that in the villages south of the Tápti Márwári is the term in common use for moneylender.







## Section III.

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sweeps the ground to push insects away. He sleeps on a blanket and owns no property. He never kindles a fire or cooks food, but begs cooked food from Shvetámbar Shrāvaks. About noon he starts from the monastery with two wooden pots or *pátrās*, one for water the other for food. He goes to Shrāvaks and where there are no Shrāvaks, to middle and high class Hindus Bráhmans, Vániás, Rajputs, Kanbis, Khattris, Kumbhárs, Suthárs, and Rábáris. He enters those houses only whose doors are open, never knocks at the door, and does not beg at the houses whose doors are opened purposely on seeing him. On entering an open house he repeats the words *Dharma lábha* Fruits of religion, when the owner of the house lays before him *bhiksha* or cooked food. Out of this he puts in his own pot a small quantity so that the householder may not have to cook again for the requirements of his family. When he has gathered enough for a meal from different houses the Sádhu returns and eats at home.<sup>1</sup> Drinking water is also collected in the same way, but the water should have been boiled four *pohors* or twelve hours, as fresh life is said to form in water after every twelve hours. During the fair season Sádhus are forbidden to stay more than five days in the same village and more than a month in the same town. But they are allowed to pass at one place the rainy season that is four months from the fourteenth of *A'shúd Sudh* to the fourteenth of *Kártik Sudh*. The Sádhu's chief duties are to study and teach the Jain scriptures and to keep the rules laid down in the Shástras especially the five main vows or *pancha mahá-vratas*. These five vows are to refrain from *pránatipát* life-taking, *múrkhavád* lying, *adattadán* receiving anything without the knowledge of the owner, *maithun* sexual intercourse, and *parigrah* taking gifts not allowed by religious rules.

Sádhvis.

Sádhvis or Nuns are recruited from religious Shrāvak women who spend their time in preaching and explaining the Jain doctrine and rules to women of the Jain faith. Except that the *diksha* or initiation is given by a Sádhi the initiating ceremony is the same as that observed by Sádhus. The Sádhi begs her meals and water in the same way as the Sádhu and her dress is of the same colour. She wears one robe round the waist and another on the upper part of the body. A bodice and a long piece of cloth is worn under the waistcloth. She wears the shouldercloth drawn over her head so as to cover her face. Like the Sádhu she tears out the hair of her head about once every six months. When she goes out she carries her *dand* and *ogho*.

Gorjis.

Any Shrāvak may leave his family and become a Gorji.<sup>2</sup> At present most Gorjis are the sons of low caste Hindus or are illegitimate children who are brought or bought up by Shrāvak priests or Gorjis. For this reason the Gorjis have sunk in estimation. The initiatory ceremony for becoming Sádhus and Gorjis is the same. The Gorji

<sup>1</sup> Although one Sádhu or Sádhi brings in the same pot the meal of another Sádhu or Sádhi, the Sádhus and Sádhis and even Shripujyas and Gorjis do not take their meal in the same dish as the Shrāvaks.

<sup>2</sup> It is said that occasionally boys are dedicated in consequence of vows made by Shrāvaks without children who promise their first-born to their Shripujya or High Priest in hopes of obtaining further posterity.









## Section III.

## TRADERS.

## Shrávaks.

Temples  
Dehrás.

prepared by the Shrávaks. Jain temples are always closed during the night and neither priests monks nor temple ministrants live in them. In some temples a lamp of clarified butter is set in a niche with a small glass door. But as a rule a light is not kept burning during the night. Except in big temples where one or more servants are employed, the ministrant's duty is to sweep and clean the temple, to keep watch over the temple vessels, and to perform the worship of the idols. Every day he opens the temple before dawn and closes it at sundown. After the temple is swept and cleaned the ministrant bathes at about six or seven and marks his brow with reddish-yellow saffron and sandal powder. He then puts on two clean cloths, one below the waist the other called *utrásan* worn on the left shoulder, one end of it being carried round below the right arm back to the left shoulder. He then folds his shouldercloth eight times and fastens it round his mouth and nose and goes into the shrine where he picks from the idols the flowers garlands and ornaments which were worn the previous day. He then with a peacock's feather-brush cleans the idol and washes it with water mixed with milk curds sugarcandy and saffron. The ministrant again dries the idol with a cloth and re-washes it with water. After drying it thrice with three separate cloths the ministrant lays flowers before and over the idol, applies fragrant substances and essence to its toe, ankle, navel, brow, heart, palm, shoulders, neck and crown,<sup>1</sup> burns aloe sticks, waves lamps, and with grains of rice draws a half square or *sáthio* on a low footstool and as *naived* or sacred food lays on it almonds sesame sugarcandy and sweatmeats brought from a Shrávak family. After this he unties his mouth cloth and sits in the hall, bows thrice before the image and chants prayers. The morning service is finished by ringing a bell which is hung in all temples. Except on great occasions when they are kept open the whole day the temples are closed by noon. They are opened again an hour before sunset when the ministrant burns aloe-sticks waves lamps and repeats the chief virtues or *gunagan* of the Tirthankar after which the temple is closed till the next morning. The ornaments which are worn by the idol in the morning are cleaned and again put on the next day. Shrávaks both men and women go to the temple in the morning and evening to pray and visit the idols. Some Shrávaks bathe in the temple and sometimes go through the same ritual as the ministrant. Women rarely go through the regular ritual although they are not forbidden to do so. If one of the lay worshippers performs the service the ministrant is not required to repeat it. When Shrávaks come to pay homage to the idol, they set in front of the idol almonds and rice and sometimes flowers and sticks of aloe or frankincense *dhup dip*. Shrávaks do not as a rule take anything in their pockets as on returning home from the temple whatever they have had in their pockets cannot be used for any other purpose. To obviate this inconvenience Shrávaks often go to temples wearing no clothes above the

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<sup>1</sup> The Digambarás worship only the toe,



## Section III.

TRADERS.

Shra'vaks.

Holidays

Pachusan.

following details relate to the Pachusan as observed by the Shvetámbarás. A strict Shvetámbar ought to fast during the whole Pachusan week and in rare instances the rule is observed ; but almost all fast on the last day.<sup>1</sup> During this week the Shvetámbarás generally do not work and both men and women flock several times during the day to the temples or *dehrás* and monasteries or *apásarás* where the Sádhus read and explain the Kalpasutra.<sup>2</sup> The reading commences at six in the morning and ends between four and six in the evening with half an hour's rest at midday. During this rest the audience is served with *patásús* or sugar-cakes four to each person, sometimes almonds four to each, and rarely cocoanuts one to each person. A copy of the Kalpasutra is brought from the house of a devout Shrāvák to the *apásara* in procession with music and singing. It is tied in a piece of rich cloth and carried in the hands of a boy seated in a palanquin or on a horse or on an elephant where available. Behind the boy walk Gorjis and behind them laymen. At the monastery the book is laid on a *sinhásan* or lion-seat and the party who brought it stand before the book with joined hands and worship it. On the fifth day of the Pachusan week the life of Mahávirasvámí the twenty-fourth Tirthankar is read and the meeting breaks up at noon instead of in the evening. On this day all, except those who have to observe the fast continuously during the week, break their fast and attend a caste feast, the expenses of which are met by contribution. Those who have broken their fast resume it from the next day.

Besides hearing the scriptures read to them, almost all Shvetámbars perform every day in the evening during the Pachusan week the *padikamna*, more correctly the *parikraman* ceremony. It is something like a confession by a body of persons. All Sádhus and a few strict Shrāvaks perform it every day morning and evening throughout the year, many on sacred days, but the majority only in the Pachusan week. The Shrāvák who wants to perform the ceremony goes to the monastery of his *gachha* with a *katásan* or seat of woollen cloth eighteen inches square, a *mohpati* or mouth-fillet, a piece of white cotton cloth nine inches square, a waistcloth fresh washed and dried, and a *chavlo* or brush of 1500 woollen threads each nine inches long tied to a stick nine inches long. At the monastery he puts on the waistcloth, sits on the woollen-cloth-seat, holds before his mouth with his right hand the mouth-

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<sup>1</sup> Ordinarily a Jain fast is much stricter than that of a Brahmanical Hindu fast. Sometimes though rarely a Jain *sádhu* or devotee takes the vow of fasting to death. This is called *santháro* or sleeping. The Sádhu who wishes to practise the death-rite abstains entirely from food and drink. After fasting some time his body is constantly rubbed with a wet cloth. When the Sádhu is at the point of death he is placed in a sitting posture in a shrine-shaped litter decorated with tinsel and small flags. After death the litter with the dead body is carried in procession with music to the burning ground. When it is known that a Sádhu has taken the vow of *santháro*, people flock to worship him. The rigidity of the vow is now much slackened, and it is taken a day or two previous to death when all hopes of life are given up.

<sup>2</sup> The Kalpasutra is one of the forty-five religious books of the Jains. It treats of the life of Mahávira the twenty-fourth Tirthankar.



## OTHER TRADERS.

Section III.  
TRADERS.Bhansa'lis  
or Vegus.

Besides the Meshris and Shrāvaks who form the great Vánia community, the three classes which deserve mention along with the Vánia traders are **Bhansa'lis**, **Bha'tia's**, and **Loha'na's**.

**Bhansa'lis**<sup>1</sup> or **Vegus**, 26,723, found in Kachh and Káthiávāḍa are said to have come from Sindh. Husbandmen, shopkeepers, and traders, they are hardworking and thrifty. Though, except some who have made fortunes in Bombay, few of them are rich, as a class they are free from debt, generally owning one or two milch buffaloes and cows. Vaishnavs in name, some of them worship goddesses. But they chiefly reverence the Mándvi saint, Sádhu Láldás, to whom they yearly make presents of money and some grain. Their family goddess is Hingláj in Sindh. Birth and marriage registers are kept by their priests, and widows are allowed to marry. Their family priests are Sárasvat Bráhmans who eat with them.

## Bha'tia's.

**Bha'tia's**<sup>2</sup> with a strength of 23,621 are found mostly in Kachh and Káthiávāḍa. They claim to be Bháti Rajputs of the Yádav<sup>3</sup> stock, who under the name of Bháttis or Bhátias are the ruling tribe in Jesalmir in north Rajputána, and who as Musalmán Bhátis are found in considerable numbers in the Láhor and Multán divisions of the Panjáb,<sup>4</sup> and to a less extent in the North-West Provinces.<sup>5</sup> In Sindh, where they are best known as the traders of Shikárpur,<sup>6</sup> they are found over the whole province, and in Kachh chiefly in Abdása and Pávar, and in the towns of Mándvi, Mundra, and Anjár.<sup>7</sup> According to Panjáb accounts their earliest capital (B.C. 600) was at Gajnipur, supposed by General Cunningham to have been not far from the modern Rávalpindi. From this, he thinks, in the first century A.D. they were driven south-east before the

<sup>1</sup> Of the origin of Bhánsáli or Bhansári, a lately adopted name, no explanation has been found. It is said to come from a mythical king Bhanusal. Formerly they were generally known as Vegáos or Vegus, meaning mixed race. About A.D. 1200 they had a fort named Vegugad in the Ran, north of Lakhpat, of which traces still remain. De-Barros (A.D. 1550) (Dec. IV. Lib. V. Cap. I.) mentions them under the name of Bangacaris, as a kind of merchants who eat meat and fish.

<sup>2</sup> According to General Cunningham Bhátia or Bhattia comes from *bhat* a warrior (Ancient Geography, I. 247). They are also said to be called either after Bhat one of the sons of Sháliváhan (Asiatic Researches, IX. 218), or Bhupat the grandson of Sam (Tuhfatu-l-Kiram Elliot, I. 338).

<sup>3</sup> The Bhátis and Jádejás are branches of the Yádavs. Gladwin's Ain-i-Akbari, II. 377. The Hindu Yádavs of Jesalmir are called Bhátis, their brethren of the Panjáb who have become Musalmáns are known as Bhatia. Cunningham's Arch. Rep. 1863-64, II. 20. The rulers of Jesalmir are Bhattis, those of Bikáner Bhátis, and the Hindu traders of Shikárpur in Sindh Bhátias. Elliot's Races N.-W. P., I. 37.

<sup>4</sup> North Rajputána is the modern head-quarters of the Bhátis. The boundaries are roughly, on the north the Satlaj, on the east Hariána, on the south Bikáner, and on the west the desert. Hamilton's Gazetteer, I. 216. In the beginning of the century their head-quarters were at Bhatner 130 miles north-east of Bikáner. Ditto.

<sup>5</sup> Elliot's Races N.-W. P., I. 37, 38.

<sup>6</sup> Elliot's Races N.-W. P., I. 37.

<sup>7</sup> Wilford (Asiatic Researches, IX. 218) finds mention of them as Asham Bhátis on the high land to the east of the Indus from Uch to the sea. He also says (page 222) that some Bháti tribes have settled to the east of the Ganges.





## Section III.

## TRADERS.

## Bhātīās.

furniture that is found in a Vānia's house. Those who are rich have servants for their household work and have bullocks and horses. After their conversion to Vaishnavism, about the beginning of the sixteenth century, they became strict vegetarians, eating neither flesh nor fish and drinking no spirits. Their ordinary food consists of wheat or millet bread, rice, split pulse gruel mixed with spices. They eat all grains and pulse except *masru*, *nāgli*, *kalthi*, and *banti*, and all vegetables except onions and garlic. Very few of them take opium. The men's dress consists of a waistcloth, a jacket, a cotton coat, a shouldercloth, a handkerchief tied round the waist, and a turban which in Kachh and Kāthiāvāda has an extra peak or horn in front. Except that the robe is somewhat scantier, the women's dress does not differ from that of a Vānia woman. Among the well-to-do the men wear a silver waistband, a gold circlet above the elbow of the right arm, and a necklace. Except that they wear a gold nosering, the women's ornaments are like those of a Vānia woman.

As a class the Bhātīās are keen, vigorous, enterprising, thrifty, subtle, and unscrupulous. Some of the richest men in Bombay started life without a penny. A large number of Bhātīās are merchants traders and brokers and within the last fifty years they have become a very wealthy and important class. Numbers have moved either permanently or for a time to Bombay, and, as there is no difficulty in the way of their travelling, many of them are settled to the west, in the ports of the Persian Gulf, the Red Sea and Zanzibar, and east as far as China.<sup>1</sup> In north Gujarāt they are shopkeepers who first settled in towns but are now spreading over the rural parts, selling grain tobacco and betel, and to a small extent lending money. In Kachh, besides as traders clerks bankers and shopkeepers, many of them earn a living as husbandmen and a few as labourers. Probably from the religious feeling against taking life none deal in vegetables or in root crops. Their women are clever with the needle, flowering silk with much skill and taste.

The Bhātīās as a class are prosperous and well-to-do. This is mainly owing to their enterprising spirit and the broad views of the caste in allowing them to undertake distant sea voyages. The Bhātīās are Vaishnavs of the Vallabhāchārya sect. They are strict vegetarians, most careful not to take life and very observant of religious rites. They respect the Brāhmanic gods, worshipping in their houses the image of Vishnu in the shape of Ranchhodji and Rādha-Krishna. They daily visit Vaishnav temples and reverence their spiritual teachers the Vaishnav Mahārājās. These heads invest them with the sacred-thread, mutter into the ears of the

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<sup>1</sup> Among Bhātīās, writes Sir Bartle Frere (A.D. 1875), are the keenest of traders, the most sensual of voluptuaries, intellects remarkable even among Hindus for acuteness and subtlety, sometimes an obtuseness of moral consciousness which would startle a galley-slave, but in rare exceptions a simple devotion to truth which would do honour to a Christian martyr. MacMillan's Magazine, XXXII. 552.



## Section III.

TRADERS.  
Bha'tia's.  
Customs

ornaments to be presented to the girl is settled. The girl's father then sends his priest to the father or relations of his intended son-in-law. In token of acceptance the girl's father sends four copper coins, a handful of millet turmeric and betelnuts, and some *dho* or sacred grass. The betrothal is then entered in the caste registers and the father of the boy pays a fixed sum to the caste fund. After some days the girl's father sends half a *man* or twenty pounds of sugar to the boy's father who distributes it among his relations. The women of the boy's house then go with music to the girl's house with a portion of the ornaments and clothes fixed at the time of betrothal. The girl's forehead is marked with *kanku* or vermilion and the ornaments and clothes are given to the girl to wear. Besides presents in the shape of cocoanuts the women are feasted. The girl's relations then go to the boy's house and are presented with cocoanuts. The marriage-day is fixed by a Bráhmaṇ astrologer in the presence of the girl's and boy's parents. When the boy's parents cannot be present the girl's father tells the boy's father of the marriage-day through the family-priest. About eight days before the marriage-day a booth is built at the girl's house and the boy and girl are rubbed with turmeric. A Ganpati made of black gram *adad* Phaseolus mungo flour is worshipped. Four days before marriage the female relations of the girl go with music to the potter's house and there apply *kanku* marks to his wheel and bring earthen pots and arrange them in four piles. Two days before marriage the bridegroom with his friends and relations goes to the bride's village. The party is received by the bride's relations who give them a separate lodging. The bridegroom sits on a low wooden stool, and the parents of the bride mark his forehead temples hand waist and feet with *kanku*. Early the next day the bridegroom goes on horseback to the bride's house and is received at the entrance by the bride's mother. He is led into the house, and, with the bride, sits in that part of the house where the family-goddess is painted on the house-wall. The bride's and bridegroom's heads are covered with a hood made of the leaves of the date palm. A piece of coloured cloth is placed between the two with one end of it on the bride's head and the other end on the bridegroom's lap. They then worship the family-goddess, the family-priest of the bride officiating at the ceremony. When the worship is over the bride and the bridegroom take from each other one by one several pieces of *jurár* Indian millet stalks held in the hand. The female relations of the bride drop one after another small cotton bundles on the bride's head which the bridegroom clears away; and the female relations of the bridegroom drop the same bundles on the bridegroom's lap which the bride clears away. The bridegroom returns to his lodging. The bride next goes with music to the bridegroom's lodging and is received at the entrance by the bridegroom's mother. The bride sits in her father-in-law's lap, receives a silver coin, pours some milk on the ground, and returns to her house. The female relations of the bridegroom then bring to the bride's house the ornaments and clothes fixed at the time of betrothal. The women after giving the ornaments to the girl go to their lodging. The women of the bride's house then take earthen pots full of milk and curds to the bridegroom's house. The bridegroom then goes with







Section IV.  
 RAJPUTS.  
 Divisions.

clans. All clans eat together and intermarry; but the members of a clan are forbidden to marry within the clan as all members of a clan are believed to be the children of one common ancestor. This dread of marriage among relations is sometimes carried to a strange extreme. As all Jádavs are in theory of the same stock, members of that great clan whether Jádejás Chudásamás or Bhátis, ought not to intermarry. A Jádeja should not marry a Chudásama, although the tribes separated in very early times. When the members of a clan became very numerous and spread over a large extent of country, the practice of naming groups of families mostly after a distinguished common ancestor and sometimes after the place of residence came into vogue. Sometimes surnames are taken from a calling as in the case of *vethiás* or carriers of Government property; and at times a mere change in dress is sufficient to create a new surname. The Kachhotiás are so called, because their women adopted the practice of passing the robe back between the feet and tucking the end into the waistband. As far as can be ascertained Gujarát Rajputs have one hundred and three surnames.<sup>1</sup> In Surat and Broach most Rajputs have lost all trace of their clan. Some of the sub-clans are so large and so long established that they have the importance of separate clans. Instances have occurred of marriages being annulled when it was found that the clans of the bride and bridegroom were divisions of the same stock.

Of the great Rajput clans and sub-clans the following have alone been able to retain importance either in mainland or in peninsular Gujarát.

Chavada's.

Chavada's, the founders of Anahilaváda (A.D. 746) and once (A.D. 720 - 956) lords of Gujarát, now possess only the two small chiefships of Mánsa and Varsoda in the Mahi Kántha and the two estates of Bhilodia and Rámpura in the Rewa Kántha. In Káthiaváda where, so far back as the late fifth and sixth centuries, they ruled at various places on the coast, notably at Dvárka Somnáth-Patan and Diu, their political power has long passed away, and they are now found only here and there as *garásiás* or upper landholders. Most of the Kachh Chavadas have fallen to be servants. Recent census and inscription details seem to establish the fact that the Chavadas belong to the great Gurjjara or White Huna race who conquered northern India during the fifth century A.D.<sup>2</sup>

<sup>1</sup> The following is a list of the 103 Rajput clan names in use in Gujarát: Áda, Avera, Baláter, Bárod, Bhati, Bihola Solanki, Biya, Bodáv, Chamarpa, Chandavrat, Chavada, Chavad, Chochu, Chiod, Chohan, Chudavat, Dábhi, Dagh, Daima, Dairja, Devchand, Devda, Dhándhu, Dod, Dodiya, Duval, Ed, Galecha, Ghelot, Gohel, Goltor, Gor, Gujjar, Hadial, Harashi, Hátha, Humad, Jádav, Jádeja, Jhala, Jiriya, Jodha Ráthod, Joja, Jut, Kaba, Kachhotia, Kalain, Karodia, Kher, Khod, Khula, Kukan, Lakam, Mahida, Mokvana, Mál, Masani, Mer, Mohal, Mori, Narván, Padhar, Padhiar, Palonia, Parmar, Pesrau, Puravia Chohan, Rana, Ranráthod, Ráthod, Rával, Rávar-Solanki, Rehevar, Revod, Sedhal, Sisodia, Sodha, Sodria or Sádria, Sojatria, Solanki, Songad, Surcha, Suvar, Tánk, Tautol, Thokiya, Tuar, Vádhel, Vadvasia, Vághela, Vaish, Vája, Vála, Vámla, Vanol, Vantia, Varam, Vejola, Vethia, Vezania, Virpura-Solanki, Udvat, and Uma.

<sup>2</sup> Compare Bombay Gazetteer, Vol. I. Part I. pages 127 note 2 and 465. See also the article The Gujar in the Appendix to the present volume.





**Section IV.****RAJPUTS.  
Ja'deja's.**

the houses of Bhávnagar and Rájpípla, Sárangji of Láthi in east central Káthiáváda, and Shaháji of Pálitana about twenty-seven miles south-east of Láthi. Many small estates in Gohilvád are offshoots from the house of Bhávnagar. Under Sorath the Ain-i-Akbari (A.D. 1590) notices a population of 25,000 Gehlots. These people who are known as Asil Gehlots are said to be descendants of Báppa who migrated from Valabhi to Chitor in the eighth century. They are said to have returned to Káthiáváda before a generation had passed. They now form the Gehlot subdivision of Mers found in Porbandar and along the coast. In spite of their high standing in Káthiáváda, the few Gohils in Kachh, with the exception of two houses, have sunk to the position of family servants.

**Goris.**

Like the Dáimás, the **Goris** have a solitary settlement in the Sankheda Mehvás in the Rewa Kántha Agency, where they hold three small estates.

**Jadeja's.**

**Ja'deja's** are the most numerous and at the same time the most powerful Rajput clan in Gujarát. Besides Kachh, they own nearly one-third of Káthiáváda, the two chiefships of Santalpur and Chádchat in the Pálanpur Agency, and a small estate in the Pándu Mehvás in the Rewa Kántha. In Káthiáváda, besides minor offshoots the important states are Navánagar, Gondal, Morvi, Dhrol, Rájkot, and Mália which were founded between A.D. 1540 and A.D. 1720. The Jádejás are the leading Hindu representatives of the tribe of Samma Rajputs who ruled Sindh from A.D. 1351 to 1521. The Jádejás claim to belong to the great Yádav stock whose pedigree goes back to Sámh, son of Krishna, but there seems little reason to doubt that they are among the latest immigrant Turks who preceded the Arab conquest of Sindh in A.D. 713. Under the Sumra rulers of Sindh (A.D. 1053 - 1351), the Sammás probably maintained a half-independent position in the south of Sindh and seem at several times between the eleventh and the fourteenth centuries to have moved south to Kachh to avoid Sumra tyranny. About A.D. 1351 the Sammás overthrew the Sumrás, and, with their head-quarters at Samai near Thatha, became the rulers of south Sindh. During the spread of Muhammadan power, the Sammás, before the close of the fourteenth century, had adopted Islám and since their conversion, though it is still borne by several large pastoral tribes, the name Samma is less known than Sameja and Jádeja, the Hindu branches of the tribe. According to the latest accounts, the name Jádeja was taken by the Kachh branch about A.D. 1350, when they called in as their chief Lákha, a son of Jám Jáda of Thatha. From Kachh they entered Káthiáváda. It is said that about A.D. 1313, Bahmani Samma led a band as far as Ghumli in the Barda hills, then the capital of the Jethvás and destroyed it, but did not gain a permanent footing in the country. Santalpur and Chádchat were taken by Ráv Khengárji of Kachh (A.D. 1548 - 1586) from Sarkháji the son of Lunáji Vághela.

**Jethva's.**

**Jethva's** probably came from the north, and first established themselves near Morvi. Thence they spread westward along the coast, captured Dwárka from the Chávadás, and moving to the south-west, established themselves in the strip of land between the Barda hills and the sea. They never passed far inland. Their first capital was at



**Section IV.****RAJPUTS.****Parmars.**

Thatha whence they were driven by the Muhammadans about A.D. 1050. Tharád in the Pálanpur Agency is said to have originally belonged to Parmár Rajputs and to this day many Parmárs of the Suvár and Kalva sub-clans are found in subordinate positions in Tharád villages. In the Rewa Kántha they hold only one estate in the Pándu Melvás. Like the Káthiáváda Parmárs, the Kachh Parmárs belong to the Sodha sub-clan of the Parmárs and appear to have come from Sindh. At the beginning of the present century these Sodha Parmárs were in a wretched condition living chiefly as bandits, and, for several years after the beginning of the British connection with Kachh (A.D. 1819-1822), their raids caused the greatest ruin and distress in the east of the province. They are settled in small numbers in the north of Kachh and in some of the Ran islands, and except a few cultivators are herdsmen, most of them in poor condition. Their chief connection with Kachh is through the marriage of their daughters with the leading Jádeja and Musalmán families. These Sodha women are of great natural abilities and much personal beauty. In A.D. 1819 Capt. Mac-Murdo described them as so ambitious and intriguing as not to scruple to make away with their husbands that their sons might obtain the estate.<sup>1</sup>

**Ráthods.**

Ráthods own chiefships in the Mahi Kántha. The Ráthods were driven south from Kanuj by the Muhammadans about the end of the twelfth century, and under the guidance of Siyoji, the son or nephew of Jaychand Dale Pánglo of Kanauj, established themselves in the sandy deserts of Márwar. Siyoji's second son Sonangji repaired to the court of Anahilaváda whose sovereign, probably Bhim Dev II. (A.D. 1179-1242), assigned him the fief of Sámetra in the district of Káli. Not many years later, the Ráthods won the fort and lands of Ídar. Besides Ídar, Ráthod chiefs hold Pol, Málpur, Magodi, Valásna, and Vásna in the Mahi Kántha. Ídar is not now held by the old Rathods but by the Ráthods of Jodhpur. Of the succession of the Jodhpur chiefs two stories are told; one that they were called in by the Ídar ministers, the other that they had been in revolt against their brother, the Mahárája Abheysingh, viceroy of Gujarát (A.D. 1730-1733) and were pacified by the grant of Ídar. Rathods also own seven estates in the Sankheda Melvás and two estates in the Pándu Melvás in the Rewa Kántha. In the Pálanpur Agency they are landowners village-sharers and holders of service lands, but in Káthiáváda where their number is small, most of them have fallen to be servants.

**Rehvars.**

**Rehvar Rajputs<sup>2</sup>** are confined to the Mahi Kántha, where they hold the minor estates of Bolandra, Mohanpur, Ranásan, Rupál, and Vadagám.

<sup>1</sup> Transactions Bombay Literary Society, II. 253.

<sup>2</sup> Of the origin of the Rehvar Patávats the following account is given. The Rehvar Rajputs are Parmárs who came originally from Ujjain and settled at Chandravati. They afterwards moved to Pákar, to Mount Abu, and lastly to Táringa, from all of which places they seem to have been expelled. They took possession of Táringa in A.D. 1226 (S. 1282). Their deeds or *patás* are derived from the former Rávs of Ídar, and their dependence on the present Rájá is limited to the payment of *khichdi* in cash. Of the origin of the name Rehvar the story goes that one of their Ábu ancestors on his way to win his bride, stopped to pay his devotions at a temple of Devi. As she knew his future father-in-law intended to kill him, the goddess said *Reh var* Bridegroom go no further. In obedience to the goddess' warning the bridegroom remained and all who went on were murdered. Bom. Gov. Sel. XII. 120.



**Section IV.****RAJPUTS.****Appearance.**

Makvánás, Morís, Pádhiárs, and Válás. These miscellaneous Rajputs have fallen to be servants and peasant proprietors. In most cases they hold scarcely land enough to support their families.

The Gujarát Rajput as a rule is tall and well built fair clear-featured and with a manly and pleasing expression and address. The nose is straight or hooked, the eye large and lustrous, the iris usually black but not uncommonly brown and sometimes lightbrown or gray almost to blueness, the mouth small, the face oval. The men have no fixed rule for wearing the hair. Some wear it long tying it in a knot on the top of the head; others cut the hair close; and a few shave the head except the top-knot. Boys wear a lock or curl over each ear. The men grow the moustache and whisker with great care using dyes to preserve its dark colour long after it has begun to grow gray. They wear the beard but, to distinguish themselves from Musalmáns, they separate the hair down the centre of the chin. Except in the case of a death in the family neither the beard nor the moustache is shaved. Like the men the women are well-formed and fair. They are famous for their good looks and for the care they take to preserve their beauty in advanced years. The ambition of parents of moderate means is to see their daughters well settled in life, married to a Thákor or other landed proprietor. With this object the physical training of a Rajput girl begins when she is quite young. In the south-east of Gujarát the hard life of a cultivator and the malarious climate have robbed the Rajput of some of his handsomeness. Still even in south Gujarát a Rajput can be easily known from his Kanbi or Koli neighbour by the care he takes of his personal appearance and by the tidiness and cleanliness of his habits.

**Speech.**

As a rule the home speech of Rajputs is Gujarátí. In Kachh the home tongue of the Jádeja Rajput is Kachhi, which closely resembles the dialect in use in lower Sindh. Most Gujarát Rajputs also understand Hindustáni; and the home speech of those who come from Márwár is Márwári.

**House.**

The style of a Rajput's house depends on his own or on his forefather's means and social position. Except the poor, who live in huts with mud walls and thatched roofs, the Rajput cultivator lives in a brick and mortar house with a tiled roof. In form and method of division the house of a cultivating Rajput does not differ from the house of other cultivators. It has only one front door and no windows. The cooking place is in a corner of the veranda and small openings are kept in the wall to admit light and air. In front of the house the *dehlí* or covered entrance is the only shelter for the cattle. Rajput houses contain more furniture than those of other cultivators, and they are neat and cleanly as the owner delights in arranging his copper-pots so as to make the brightest possible show. In native states besides the gleaming copper-pots and other household goods, the Rajput householder keeps a box containing a sword or a matchlock. The large Rajput proprietor or Thákor lives in a big mansion called the *darbár*. A *darbár* forms a quadrangle about 150 feet by 120 feet, enclosed by a well-built stone wall ten to twenty feet high separated by a passage from the inner buildings. The enclosure which is approached by a passage has, outside of the gate but within the encircling wall, a shed,

















## Section IV.

## RAJPUTS.

## Religion.

## Spirit Worship.

is waved about the person possessed and laid in a place where three roads meet. The offering is generally cooked: rice curds flesh or any other article of food or dress which by the tongue of the possessed the trespassing spirit asks for. Sometimes Bráhmaṇ priests are employed to read to the sick person the Chandipáth a Sanskrit work containing prayers to the goddess Chandi. Gifts are also made to Bráhmaṇs in the name of the family goddess or of some special god. Rajputs are careful watchers of good and bad omens. A cow, a virgin, a woman whose husband is alive with or without a vessel filled with water, a learned Bráhmaṇ, a student with his books, a well dressed prostitute, an armed soldier, a bier with the body of an ascetic or Musalmán, a washerman with a load of washed clothes, a Rabári Bharvád or Dhed carrying cotton twist and yarn, a Vánia with scales and balance, a gardener with flowers, a vessel of milk and curds, a peacock, a horse, and a married couple coming from the opposite direction are good omens. So also is the braying of an ass or a sneeze to the left or behind, the hooting of an owl to the right, a serpent passing on the right, and a deer or a crying fox. The chief evil omens are: A cat crossing the road or coming from the opposite direction, a serpent passing to the left, a sneeze to the right or in front, a widow coming from the opposite direction, a deformed person met on the road, persons carrying firewood cowdung-cakes coal hides grass husks salt fire molasses oil flour or a basket of lemons, an earthen vessel with whey, a basket filled with rubbish, a dog twitching his ears, an owl sitting on the roof of the house and hooting, and a passing donkey.

## Customs.

## Birth.

In the seventh month of her first pregnancy the girl generally goes to her father's house for her delivery. With the first signs of labour a midwife of the barber or some other caste is called in. An astrologer is present to mark the moment of birth and to cast the horoscope. As soon as the child is born the midwife beats a metal platter if it is a boy and an earthen pot if it is a girl. If the child is a boy musicians come and perform at the house, and if the father's means allow, packets of sugar are distributed to every house in the village. A messenger is sent to carry the *vadháṃni* or joyful news to the child's father with a paper marked with the boy's footprint in vermilion. The boy's father rewards the messenger with a dress or cash and distributes sugarcandy among friends and relations. If the father is poor he feeds the messenger and presents him with a rupee. As soon as the child is born the midwife cuts its navel cord and buries it in a corner of the compound in front of the house. The father's sister feeds the child with a few drops of honey mixed with clarified butter and water. It is believed that the child takes to the nature of the woman who first feeds it. The midwife receives fifty pounds of wheat, one rupee in cash, a cocoanut,  $1\frac{1}{4}$  to  $5\frac{1}{4}$  pounds of molasses, and if the child is a boy a robe. Even poor Rajputs have to pay the midwife grain and 4 to 8 annas in cash. On the sixth night after the birth the child's and the mother's foreheads are marked with vermilion. A piece of cloth long enough to make a jacket for the child is begged from a friend or relation, a jacket is made and the child is dressed in it. A space on the floor near the mother's bed is cleansed with cowdung and in the space is set a wooden



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## RAJPUTS.

## Customs.

## Naming.

four times in a couplet. The children who have swung the cradle are treated to boiled wheat sweetened with molasses; and sugar is distributed to the women friends and relations who have been asked to the house. Among the Gohils wet millet mixed with *sura* or dill-seed is distributed to children. During the third fifth or seventh month after the birth of the child, the mother is presented with a new dress and the child with ornaments which are sent to the father's house.

Mango  
Blossom.

Next comes the *mohorpán* or mango-blossom drinking. On the first *Holi* (February-March) holiday after the birth, a low stool is set on the ground and covered with green silk or brocade. On the stool is set a cup of milk mixed with sugar and mango blossoms. The child is laid on the low stool and children are asked to the house. A Bráhmaṇ priest attends and kindles the *holi* fire. The Bráhmaṇ then dips a silver piece into the milk in the cup on the low stool and four times lets a few drops fall into the child's mouth. Sweetmeats are distributed to children and the Bráhmaṇ priest is rewarded with money.

First Feeding  
Botan.

The first feeding or *botan* takes place in the case of a girl either in the fifth or seventh and in the case of a boy in the sixth or eighth month. On a lucky day rice is cooked in milk and mixed with sugar, and friends and relations are asked to dine at the house. Besides the dinner the only observance is that the father's sister or in her absence some elderly woman of the house takes out a little milk on a gold or silver coin and drops it five times into the child's mouth.

## Hair-clipping.

When a boy is three to five years old, on a lucky day fixed by a Bráhmaṇ astrologer his hair is clipped. Five days before the clipping a betelnut Ganpat, and the family goddess are installed and worshipped in the house, the boy is rubbed with turmeric paste mixed with oil, and women friends and neighbours meet at the house and sing songs. Five measures of unhusked rice are laid in five wooden mortars and five husband-owning women are asked to pound the rice five times each singing songs. A week or ten days before the hair-clipping at a neighbour's house in a clay pot filled with earth a few grains of wheat are sown and watered so that the seedlings may be two or three inches high before the hair-clipping day. On the third day the worship of *Rándal* the femalefaced cocoanut is performed with the same details as at the time of marriage. The women of the house bring from the potter's the earthen pots required for the ceremony. A booth is erected before the house on or before the day of hair-clipping, which should have five posts covered with *asopálo* *Polyalthia longifolia* leaves. The women sing songs and rub the boy with turmeric and perfumed oil. In the booth a small canopy is spread and under it a raised earthen seat and on the seat two low stools. The father and the mother of the boy are seated on the low stools and perform the planet-humouring ceremony called *grahashánti*. A Bráhmaṇ officiates and the boy's hair is clipped. Friends and relations are fed and at night the boy is dressed in rich clothes and taken on horse-back with music and a company of friends through the village.





## Section IV.

## RAJPUTS.

## Customs.

## Betrothal.

dresses and a horse if the gift of a horse has been previously agreed to. When they reach the boy's village the boy's father receives them with friends and music. Before leaving the house the boy's priest hands to some husband-owning woman of the house a gold or silver spouted vessel called *jhári* filled with water with a coconut stopper in its mouth. When the boy's father meets the girl's party he welcomes them. The girl's father puts some cash into the vessel and makes money presents to the priest and musicians, and distributes dry dates to the women who sing marriage songs and accompany the woman who holds the spouted vessel. The woman who holds the vessel with the spout leads the procession to a house specially furnished for the girl's party, and here the boy's father feeds the bride's party with rice cooked with sugar and clarified butter, acid and pungent articles being scrupulously avoided. A lucky day is fixed for the acceptance of the gold coconut of betrothal when the girl's party go with music and friends to the boy's house carrying a brass platter containing the gold coconut and the presents for the boy with packets of sugar, redpowder *gulál*, cloves cardamoms and raisins, vermillion rice and flowers. If a horse is among the presents he is led in front of the party. Women sing songs and men throw redpowder. The boy's relations and friends meet at his house. The boy is richly dressed and seated on a raised seat. On reaching the boy's house the girl's priest marks the boy's brow with vermillion and presents him with the gold coconut and other articles brought from the girl's house. He then asks the mother of the boy to accept the brass salver containing the presents. A servant girl of the house comes and takes the salver and daubs the forehead of the boy with the vermillion from the dish and sticks grains of rice on the spots of vermillion. If there be more servant girls in the house each of them in turn daubs the boy's brow with vermillion and rice, and the boy drops the gold coconut in the lap of the last of them. The boy's father then removes the presents and fills the dish with dry dates and money. He opens the sugar packets and takes a little sugar into his hollow hands and offers it to four men of each party. Sugar is then distributed to friends and relations met at the house and the girl's party is treated to opium-water *kusumba*. On the next day the girl's party ask the boy's party to their lodgings to sip *kusumba* and distribute sugar to the guests. The boy's father afterwards presents the girl's party with dresses and feeds them so long as they stay in his village. After this on a lucky day fixed by the astrologer, the boy's party goes to the girl's village to make her a present of ornaments and dresses. The girl's father receives the boy in the same manner as his own party was received. The girl is seated on a low stool and presented with ornaments and a petticoat bodice and headscarf which she puts on. The other presents consisting of packets of sugar rice flowers cloves cardamoms and dry dates are received by a woman of the family who marks the girl's forehead with vermillion. The boy's father presents the girl with a coconut and a rupee. The girl's father is required to treat the boy's party in the same way and for the same number of days as his party was treated at the boy's village. The boy's party asks the girl's party to a *kusumba* entertain-



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## RAJPUTS.

## Customs.

## Marriage.

astrologer. In front of this hole the parents of the bride or of the bridegroom, as the case may be, are made to sit on low stools facing east, their foreheads are marked with vermilion, and the ends of their garments are knotted together by the family priest. They throw in the hole a few drops of water mixed with vermilion, curds and milk, a copper, and a betelnut. Their garments are then untied. To the wooden post are bound with cotton thread and *pipal* leaf a betelnut a copper a bamboo rod and a branch of the *khijda* *Prosopis spicigera* tree and the post is planted in the hole. While the post is being planted music plays and women neighbours and friends sing songs. On the same day the bride's and bridegroom's mother and father, each at their village, go with music and a party of male and female relations to the potter's to worship his wheel and to bring earthen vessels. The Bráhmaṇ priest walks in front with a brass platter filled with rice a cocoanut molasses and turmeric powder. The women follow him singing songs. The bride's and bridegroom's mother and father throw rice and turmeric powder over the wheel and present the potter with the cocoanut rice and molasses. The women then sing *phatánás* or jest songs and return in procession with the earthen vessels required for the wedding. When they reach home dry dates are distributed to the guests and the ceremony of *chák radhárani* or wheel-inviting is over. On the same day, at both houses follows the installation of Ganpati and of Gotraj the family goddess. Inside the house a portion of the northern or eastern wall is whitewashed with *khadi* or white clay and daubed with vermilion. Near the wall is set a low wooden stool covered with a piece of white or red cloth a cubit and a quarter square. On this cloth are laid five measures of rice or wheat and a cocoanut and a lamp fed with clarified butter. The boy or the girl sits on a bed before the low stool. A betelnut Ganpati is laid in a brass salver and washed in milk and afterwards placed on the stool. Sandal-paste rice and flowers are offered to the god, incense is burned before him, and round him is waved a light fed with clarified butter, *kansár* or wheat-flour cooked in clarified butter and sugar is laid before him, and a lamp fed with clarified butter is again waved round him. The boy or girl is made to repeat verses in praise of the god. On the same day the boy's and the girl's father each at his house invokes the family goddess. A portion of the wall is whitewashed and on the white part a picture of the family goddess is drawn with vermilion water. Rice flowers and turmeric paste are stuck upon the picture, incense is burned before it, a light fed with clarified butter is waved round it, and sugar is offered to it. The members of the house eat *kansár* on that day and the family priest is feasted. After the invocation of Ganpati and the family goddess both at the boy's and the girl's house comes the *rándal* ceremony. A small ornamental booth is erected in the house and in it is placed a stool covered with white or red cloth a cubit and a quarter long. On the cloth are laid five measures of rice or wheat and on the rice or wheat is set a jar with its mouth covered by a green silk cloth. On the jar is laid a cocoanut draped in a woman's robe so as to represent a female face. Near the jar a lamp fed with clarified butter is kept burning day and night. Another ceremony that of *gotardo bharro* or pot-filling takes place at both the houses. The father and



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## RAJPUTS.

## Customs.

## Marriage.

cocoanut laid on its mouth. The girl's father performs the ceremony of *kanyádán* or girl-giving by taking a little water in the hollow of his joined hands and pouring it on the ground. The priest repeats verses and the *kanyádán* is complete when the water is poured on the ground.

In the centre of the booth a *chori* or square is made. At each corner of the square a pillar of nine metal or earthen vessels, piled one above the other, is kept upright by bamboo supports. In the centre of the *chori* a heap of cowdung cakes is piled. The bride's priest kindles the pile of cakes and feeds the fire with clarified butter barley and sesame. He then makes the bride and the maidservant go round the fire twice in such a way as to make their right feet touch the *khetarpál* or field-guardian. Then the boy's party presents the girl with rich robes and bodices, ornaments and cash, and the girl's father pays the boy the sum of money or gold agreed upon, first laying it on a brass platter and showing the amount of money to the boy's party. The chief of the boy's party accepts the amount on behalf of the boy and returns the salver after laying some cash upon it. The girl bows to the family goddess; and after the girl's father has presented dresses to the boy's party and cash to the assembled Bháts and Chárans, the boy's party are allowed to leave in good time to reach their village before the arrival of the bride.

Two or three days after the sword-marriage the bride is sent to the bridegroom's house seated in a carriage with the maid who brought the sword. Before starting the bride's mother worships the wheel of the carriage and lays a cocoanut and copper coins under the wheel. As the carriage starts the cocoanut is crushed and the pieces are laid in the bride's lap to be kept during her journey to the bridegroom's house. When the bride's party reaches the village boundary the bridegroom marches on horseback with his friends and relations and music to receive the bride. The march turns into a race among the bridegroom's friends for the honour of being first to reach the bride, and the winner is rewarded with a cocoanut and a silver coin and the others with sweets. When he reaches the bride's carriage the bridegroom asks the maidservant to give him her place. She refuses and he offers her money. When she is satisfied she leaves the carriage and the bridegroom takes her place. When they reach the bridegroom's house the pair leave the carriage and enter the booth, where, under a silk canopy, at each corner of a square, is placed an earthen pot freshly brought from the potter, and, in the middle, two low stools for the pair. Under the arch of the booth the bridegroom's mother waves round the pair a miniature pestle and mortar, a ladle, a plough-yoke, and a roller, and the pair are then led to their seats in the canopy. A sacred fire is kindled by the bridegroom's priest. The hands of the couple are joined and they are made to move round the fire. The pair are then taken inside to worship the *gotraj* or family goddess. Next they play the game of *eki beki* odds or evens with betelnuts dry dates and coins. The women affirm that the mastery in wedded life falls to the victor in this game. After the game the priest unties the *mindhals* or weddingnut-bracelets and the marriage is complete.



## Section IV.

## RAJPUTS.

## Customs.

Pregnancy  
Agharni.

relations take the pregnant woman for a bath to a neighbour's house. Into the bathing-place a cocoanut is thrown and the pregnant woman is bathed and dressed in green clothes sent by her father. Her brow is marked with vermilion, her head is decked with a *mod* or three-cornered diadem which contains an iron needle or *trák*, and her lap is filled with four pounds of wheat and a cocoanut. She then leaves for her house attended by a band of musicians and by her women friends and neighbours singing songs. On her way home she is made to walk on cloth spread for the purpose by the women of her father's house who come to attend the ceremony. At her first step a silver coin is laid on the cloth, at the second a cocoanut, and at each of the succeeding steps a betelnut. In rich families silver coins take the place of the cocoanut and betelnuts. The cloth, the silver coins, and the cocoanut and betelnuts are supplied by the father of the pregnant woman and are given to her husband's sister. When she reaches her home, in the *oshri* or apartment next to the veranda, her husband's brother marks her cheeks with turmeric or vermilion water and receives for his trouble up to Rs. 5 in cash. The pregnant woman then goes inside the house to worship the family goddess, who is painted in turmeric on the wall. She sits before the goddess and lays sandal-paste turmeric vermilion rice and flowers and bows before her. While she sits before the goddess her lap is filled with unhusked rice and a cocoanut, silver coins and a robe and bodice, and her cheeks are rubbed with turmeric powder. She joins her hands and bows and stands before the goddess. Molasses are distributed to such friends and relations as have been asked to the house. The pregnant woman then empties the contents of her lap into the lap of some woman whose husband and all of whose children are alive. With the same articles the matron refills the pregnant woman's lap and the process is repeated three times. The pregnant woman then leaves for her father's and carries with her the unhusked rice with which her lap was filled. This rice is kept at her father's till the sixth day after delivery when it is husked boiled and eaten.

## Death.

A short time before death, according to his means, a Rajput gives a cow a horse grain and gold to Bráhmans, and a Bráhman priest reads the Bhágvatgita to the dying person. On the near approach of death, the dying person is laid on his back with his feet to the south on a portion of the floor which has been freshwashed with cowdung sprinkled with water from some holy river, and strewn with sacred *darbha* grass. On the left of the dying person is set a zinc cup with a ball of wheat flour and ashes, and a lamp fed with clarified butter is kept burning near the zinc cup. In the dying mouth are laid five jewels that is clarified butter, curds, basil leaves, holy water, and gold. The relations sit near and repeat *Rám Rám* till life is gone. The dead if a male is shaved and bathed and dressed in five garments, a waistcloth a shouldercloth a coat a waistcoat and a turban. A bamboo bier is prepared and furnished with a mattress and cushions and a white sheet. The body is laid on the bier and covered with a silk or a brocade cloth according to the means of the dead. A cocoanut is tied to each of the four corners of the bier. In the case of chiefs and the members of chiefs' families a *sinhásan* or lion-seat is made to carry the dead to





## Section IV.

## RAJPUTS.

## Customs.

## Death.

the moustache. On the eleventh day all members of the mourning family bathe and put on freshwashed clothes. On the morning of the eleventh the waistcloths, bamboo baskets, metal idols, rice and other grains and flour, turmeric, sandal paste, flowers, earthen vessels, sesame and molasses required for the eleventh-day rites are taken to the village river or pond, and during the course of the day a *shrāddha* or mind-rite is performed. A young bull and a heifer are wedded, balls of rice-flour are offered to the spirit of the dead, and the chief mourner returns weeping aloud. A caste feast is given to the relations of the dead. On the twelfth as on the eleventh the mourners go to the village river or pond and perform the twelfth day rites. When they return the priest lays before the house twelve balls of wheat-flour each in an earthen saucer covered with a rim-down cup, of brass copper or in the case of a chief of silver. Each cup and saucer is tied together with cotton-thread. On the thirteenth day the village potter comes and removes the thread and receives an earthen vessel and a cup for his trouble. Of the remaining vessels half go to the Bráhmaṇ and half to the daughter's or sister's sons of the dead. Castepeople and servants as well as ascetics and beggars are then fed with sweetmeats and *mori biranj* that is pounded rice and pulse cooked in clarified butter and condiments, or *lāpsi* wheat flour cooked with molasses and mixed with clarified butter, pulse and *khichdi* that is cooked rice and pulse, or *shiro* that is wheat flour cooked in clarified butter and molasses. If the deceased is a woman thirteen shallow bamboo baskets called *chhābdīs* each containing a petticoat a bodice and a robe are presented in the name of the dead person to near relations. If the deceased is a man thirteen deep baskets are filled each with a headscarf a waistcoat a shouldercloth and a waistcloth and are given to near relations. At night a cot is laid out furnished with a mattress pillows and cushions and a pair of shoes. A metal lamp, five garments, a waistcloth a shouldercloth a headscarf a coat and a waistcoat, wheat rice *juvār* molasses and clarified butter, dice and playing cards, betelnuts, brass salvers, jars, cups, and smoking pipes are also placed on the cot. A cow is brought in, the wife of the dead comes and holds the tail of the cow with both hands and over her hands the priest pours water. The bedding or *sejja* with the rest of the articles are presented to a Bráhmaṇ who is generally called *Káyatiya* that is funeral Bráhmaṇ. The Bráhmaṇ is laid on the bedding, and the cot is lifted by four men and carried out of the house to the village boundary. The men and women of the house follow for a short distance crying bitterly, and burning cowdung cakes are thrown after the *Káyatiya*. They then return home. If the family is well-to-do two sets of bed presents or *sejjās* are given one to the *Káyatiya* the other to the family-priest.

On the thirteenth day, the thirteenth-day rites are performed and the family priest is given a milch cow, a cot with mattresses pillows and cushions, a cup, a lampstand, waistcloths robes bodices and packets of sugar. Friends and relations are asked to dine at the house and Bráhmaṇs are feasted and presented with money. The chief mourner is given a turban or cash by his father-in-law or maternal uncle and such friends and relations as are present are entertained with *kusumba* and



**SECTION V.—HUSBANDMEN.****Section V.  
HUSBANDMEN.**

ACCORDING to the 1891 census husbandry supports 6,231,253 persons or 56·36 per cent of the population. In the rural parts all classes, including Bráhmans, are interested in tillage as landowners if not as husbandmen. Among Bráhmans the Anávalás or Bháthelás, with the help of their hereditary ploughmen or *hális*, are the most skilful and hardworking husbandmen of south Gujarát. Of the Bráhmans whose chief occupations are priestcraft and service, some work in their fields with their own hands. Among these the Borsadás and Sajolrás and the Visnagara Nágars of north Gujarát are perhaps the most notable, but all are wanting in skill and power of work. A few of the writer classes, Brahma-Kshatris Káyasths and Parbhus, invest money in land, but they do not till with their own hands. Of late among pleaders medical practitioners and Government servants, the practice of putting savings into land has been growing more common. Both Meshri and Shrávak Vániás and Márvádi moneylenders and traders buy land from peasant-debtors, but neither till it themselves nor spend money in improving it. They seldom see it except at harvest time, when they go to recover their dues in kind from their tenants. Among Shrávaks almost the only cultivators are Vániás of the Osvál division. With few exceptions Rajput husbandmen are, though not wanting in intelligence or skill, careless slovenly and idle. Of the herdsmen classes almost none are cultivators except the Ahirs of Kachh. Except in large towns, all craftsmen and personal servants eke out their gains by the help of husbandry or of field-labour. Kolis and other early tribes are chiefly supported by tillage. Most of these classes dislike steady work and are wanting in care and in skill. To this the Talabla Kolis of Broach are an exception, being nearly if not quite as good husbandmen as Kanbis. Some of the early tribes of Surat chiefly Dublás Dhundiás and Chodhrás, have become skilful husbandmen, owing to their association with Bháthela and Kanbi cultivators. Of the depressed classes Dhedas and Bhangiás cultivate during the rainy season.

Except the Sunni Bohorás of Broach and Surat, who are steady and skilful husbandmen, the few Musalmáns who own land are idle unskilful and wanting in energy and perseverance. Like the Rajputs these Musalmáns labour under the disadvantage that their women do not help them in the fields. Pársis who were once famous husbandmen have almost given up tillage. The few who still earn their living as husbandmen are hardworking and skilful.

Though so large a proportion of the people of Gujarát depend either partly or entirely on tillage, the number of professional husbandmen is small. It includes six castes with a total strength of 1,544,486 or 15·62 per cent of the Hindu population.

HUSBANDMEN, 1891.

Section V.  
HUSBANDMEN.

CLASS.	Ahmed- abad.	Kaira.	Panch Mahals.	Broach.	Surat.	Native States.	Baroda.	Total.
Káchhiás ... ..	2752	5883	945	4676	1448	3270	6912	27,861
Kanbis ... ..	116,905	152,790	6501	25,144	37,908	630,920	440,298	1,410,422
A'nfana ... ..	...	...	...	...	...	...	31,488	31,488
Kadva ... ..	78,138	12,690	457	6371	11,945	92,636	200,058	400,295
Ieva ... ..	35,215	132,481	5943	14,531	20,757	160,189	199,169	568,185
Matia ... ..	...	...	...	...	4485	...	251	4796
Unspecified ... ..	5552	7609	201	4242	681	378,101	9332	405,716
Mális ... ..	2291	991	846	395	649	11,522	4440	21,163
Pateliás ... ..	227	...	12,523	...	...	2370	...	15,055
Ságars ... ..	125	...	...	...	...	15,994	1693	17,812
Sathvárás ... ..	6634	...	1	10	...	38,021	6806	52,178
Total ... ..	128,934	169,634	20,821	30,325	39,980	702,931	461,958	1,544,486

**Ka'chhia's** or market gardeners from *káchha* a vegetable garden, with a strength of 27,861, are found throughout Gujarát. The Káchhiás are said to be Kanbi and Koli cultivators who took to the growing of garden produce. They are of nine divisions, three among the Káchhiás of north Gujarát and six among those of the south. The three north Gujarát divisions are the Ajváliás or bright-fortnighters, the Andháriás or dark-fortnighters, and the Khambhatís or Cambay men. Of these the Andháriás are the lowest, the other two subdivisions neither eating nor marrying with them. The Ajváliás and Khambhátíás eat together but do not intermarry. The six south Gujarát divisions are Ahmedábádi, Khamár, Khatri, Koli, Máli, and Sangaria. Of these the Ahmedábádis, who are also called Kanbis and are said to have moved to Ahmedábád from Chámpáner, rank highest. Except that the other five divisions eat food cooked by Kanbi Káchhiás the six subdivisions do not eat together and do not intermarry. They are a strong well-built class of a dark or wheat colour, and in general appearance are much like Kanbis and cultivating Kolis. They speak Gujaráti. They live in one or two storied mud or brick houses with tiled roofs. They are vegetarians, eating neither flesh nor fish. In north Gujarát many of them eat opium and in south Gujarát some drink palm liquor. Except that the men wear flat turbans able to bear heavy headweights, and that in carrying their plants to market they tuck up their waistcloths in a style known as *káchhdo*, the dress of both men and women does not differ from that of the Kanbis. The men wear the hair of the head and the moustache and shave the chin. They are a hardworking and lively people. They grow garden crops and sell vegetables. In Surat the Káchhia vegetable-sellers have a special way of singing the praises of their wares. They are helped by their wives and children both in raising and selling vegetables. Their busy season is during the four cold-weather months (November to February). Some of the Káchhiás have taken to new pursuits. In north Gujarát some have opened grocer's shops, and some, especially the Khambhátís, have taken to hand-loom cotton cloth weaving. In south Gujarát some are bricklayers carpenters and sawyers, some sell pounded turmeric, and some, especially the Máli Káchhiás, drive

Ka'chhia's.

**Section V.**  
**HUSBANDMEN.**  
**Ka'ohhia's.**

bullock-carts for hire or are in private service. Except the Andháriás of north Gujarát and the Khatris of south Gujarát, the Káchhiás belong to different religious sects. The Khambhátíás and the Ajváliás in north Gujarát are Bijpanthis, and a few of them in the Panch Maháls are Shaivs, Vallabhácháryas, and Svámináráyans. The south Gujarát Káchhiás are Shaivs, Kabirpanthis, or followers of goddesses. They have household-gods and visit their temples daily or on high days. They keep the ordinary fasts and feasts. Some among them become holy men or *bhagats* and live in their temples. One of these holy men named Santrám has a temple at Nadiád and is the founder of a new sect. They respect the ordinary Hindu gods and visit the ordinary places of Hindu pilgrimage. The Andhária and Khatri Káchhiás are, like Matia Kanbis, followers of Imám Sháh, and observe half-Hindu half-Musalmán rites. Besides ordinary Hindu holidays they fast during the Ramzán and hold those Fridays sacred which fall on a newmoon day. They do not respect the ordinary Hindu gods, and do not visit their temples, and go to Pirána instead of to Hindu places of pilgrimage. All believe in exorcism sorcery and omens. They worship the cow and in small-pox epidemics the donkey who is the bearer of the small-pox goddess. They worship the cobra on the fifth of *Shrávan sud* (August) painting its image on the house-wall and worshipping it. No ceremonies are performed at the birth of a child, but on the sixth day after a birth the goddess Chhathi is worshipped. After child-birth the mother remains impure from ten to twenty days when she moves about the house, cooks, and does her ordinary work. The child is named by the father's sister when it is two or three months old. When a boy is two or three years old he is taken to a holy place and his head is shaved. Their marriage ceremonies do not differ from those of Leva Kanbis. Girls are married before they are eleven. Marriages are not allowed among relations either on the father's or on the mother's side. Widow-marriage is allowed among all classes: divorce is also allowed except that among the Ajváliás and Andháriás the wife cannot ask for a divorce. In the seventh month of a woman's first pregnancy, the lap-filling ceremony is performed. They burn the dead and the nearest relations of the dead are held to be impure for ten days. *Shráddha* ceremonies are performed from the tenth to the thirteenth day after a death, and on the thirteenth castepeople are feasted. Their headman or *sheth* settles caste disputes. They send their boys to private schools, but take them away at ten to help them in their work. They are not prosperous as the competition of Ghánchis and other Musalmáns reduces their profits.

**Kanbis.**

**Kanbis**, including the four divisions of Anjana, Kadva, Leva, and Matia, with a strength of 1,410,422, form 14.26 per cent of the Hindus of Gujarát. They are most numerous in the level lands between the Sábarmati and the Mahi, and, except in Káthiáváda and Kachh where their numbers are small, they are pretty generally spread over the province. The name Kanbi is traced to the Sanskrit *krishmi* a ploughman.<sup>1</sup> They claim to be of Kshatriya stock. According

<sup>1</sup> Doctor J. Wilson. This derivation is doubtful. Pandit Bhagvánlál traces the word to *kutumb* a household. It also seems possible that the word comes from the



**Section V.****HUSBANDMEN.****Kanbis.**

very few of the Kanbis of north Gujarát take opium. The town Kanbi women spin cotton or silk and mind the house; peasant Kanbi women help the men in the field, spin cotton, and do house-work. Women neither drink liquor nor smoke tobacco. The elder women are fond of snuff and offer the snuffbox as a mark of hospitality.

**Occupation.**

Though many town Kanbis are skilled weavers of silk and cotton, dealers in cloth and grain, and some have risen to high positions in Government service or made money in trade or as moneylenders, the bulk of the Kanbis are husbandmen. Many are village headmen either *ughrátdárs* that is revenue headmen,<sup>1</sup> or *mukhis* that is police headmen, and enjoy allowances in cash and land. The officiators are chosen from the *matáddárs*<sup>2</sup> that is those who have the right to sign village papers. They are very jealous of their rights, which give them a certain position and influence, and which go to show that they are the original *vataundárs* of the village and not mere immigrants. Gujarát Kanbis do not enlist as soldiers. Kanbis especially those of the Kadva and Leva divisions are capital husbandmen. They are learned in the properties of every soil and minutely acquainted with the wants of every crop. They are sober, peaceable, hardworking, hospitable, independent, and thrifty except on marriage and other great social occasions. They are good sons husbands and fathers. Gross vice is uncommon and crime is rare. They are also more intelligent and better educated than other peasants.

**Condition.**

As a class they are well-to-do, not scrimped for food or for clothes, and able to meet special expenses either from their savings or by borrowing at moderate interest. Like other classes in north Gujarát the Kanbis are fond of hearing stories told by Bháts and Chárans, who besides food are paid in cash or in clothes on marriage occasions. They are also great patrons of Bhaváyás or strolling players to whom they give food and money. Kanbis have genealogists or Vahivanchás who visit their villages at intervals of three to ten years. They stay two to four months in each village bringing their family registers up to date and being entertained by the villagers in turn.

**Religion.**

As a class Kanbis are very religious. Unlike Vániás and other high classes, the Kanbis belong to many sects, Bijmárgis, Dádupanthis, Kabirpanthis, Mádhavgarnis, Pranámis, Kámánandis, Shaivs, Svamináráyans, and Vallabhácháryas. They worship all Hindu gods and goddesses, and respect Musalmán saints. Though very few keep images in their houses, they often visit the temples of their sects. They are careful to respect Bráhmans and their spiritual leaders and to give grain in charity to the poor of the village and to travellers.

<sup>1</sup> In some cases the offices of *ughrátdár* and *mukhi* are held by one person. *Mukhi* for police patel is a north Gujarát that is an Ahmedábád and Kaira word. It is not used in Broach or in Surat.

<sup>2</sup> Certain families in each Kanbi village bear the name of *matáddárs* because in former times they set their *matu* or signature to a bond rendering themselves answerable for the Government revenue. At present the headman of a Kanbi Narvádari or Bhágdári village is chosen from amongst the *matáddárs*. If none of the *matáddárs* is fit for the post an outsider is appointed. Some of the *matáddárs* without doing any work are entitled to a share of the office perquisites.





**Section V.**  
**HUSBANDMEN.**  
**Kanbis.**  
**Customs.**

red rice, flowers, a rupee, a few copper pice, a lamp fed with clarified butter, some molasses, some cocoa-kernel, and a piece of the waist-cloth of a man whose children are all alive. These things are taken away in the morning. The silver and copper coins are melted along with other similar coins and made into an anklet or wristlet for the child, and the piece of the waistcloth is made into a *jabhla* or small coat. On the morning of the tenth day the woman bathes, but continues impure for twenty-five days more in the case of a son and for thirty days in the case of a daughter. On the morning of the thirty-fifth or fortieth day she bathes, worships the sun the well and the door-post, and is pure. Four or five months after the birth the woman is sent to her husband's house. The woman's father, besides making presents of cash ornaments and clothes to the child and its mother, gives the child a cradle, a small mattress, and pillows. Except that the name is fixed by the family astrologer, no naming ceremony is performed. The child is named on the sixth or twelfth day or on a lucky day in the first second or third month. Four boys in the case of a boy, or four girls in the case of a girl, rock the child in a piece of cloth and the father's sister names the child. The father's sister receives a robe or *sādi*, a piece of silk for a bodice, and from Re. 1 to Rs. 2 in cash.

Instead of the Bráhmānic thread Kanbis wear a rosary of beads made of the stem of the basil plant. Some time when they are between seven and eleven years old both boys and girls are taken to the religious head or *guru* who binds the rosary round the neck of the novice. Besides a day's food the *guru* receives about Rs. 2 as the initiation-fee. The offer of marriage comes from the girl's father. If the boy's father accepts the offer the girl's father's family-priest accompanied by a barber goes to the boy's house, where, in the presence of the assembled guests, the boy worships a Ganpati painted in red on a low wooden stool. The boy's brow is marked with redpowder, and he is given a turban a coconut and a rupee. Opium water *kasumba* is handed to the male guests, and sweetmeats dry dates and betelnuts to the female guests. Cash presents are made to the priest and the barber, and a dinner is given to the family. Betrothals may be broken at any time before marriage. If the betrothal is broken by the boy's father the girl's father gets back the amount he has paid, but if the girl's father breaks off the engagement none of the betrothal money is returned. As a rule, the amount to be paid to the bridegroom is settled at the time of betrothal. The amount varies according as the parties are of family *kulia* or of no-family *akulia*. A bridegroom of high family gets a dowry of from Rs. 1000 to Rs. 2000, while a no-family bridegroom has to pay from Rs. 500 to Rs. 1000 to the bride. Landlords or *pātidārs* marry their daughters before they are eleven, and the ordinary peasant Kanbis between eleven and sixteen. As Kanbis of good family never marry their daughters to families of low social position, they find it difficult to get husbands for their girls, and in some cases the bride is older than the bridegroom.

**Marriage.**

The marriage-day is fixed by the Bráhmān astrologer. About a week before the marriage-day, at the houses both of the bride and the



**Section V.****HUSBANDRY.****Kanbis.****Customs.****Marriage.**

gives molasses and water to the bridegroom and his party to drink, and is paid a rupee by the bridegroom's father. The bridegroom and his party are conducted with music to a house which is set apart for them, and the bride's relations return to the bride's house. About an hour later three or four female relations of the bride, among them her sister or her brother's wife, go with music to the bridegroom's lodging. They take *siro* or wheat-flour mixed with clarified butter and sugar and give five pinches of it to the bridegroom to eat. The bridegroom eats the *siro* and gives about Rs. 3 to the bride's sister or brother's wife. About eight or ten in the evening of the marriage-day, the bridegroom and his relations go with music to the bride's house. At the entrance the bridegroom is received by the bride's mother who shows him a miniature plough, arrow, pestle, and churnstaff. He is led to the marriage-booth where he sits on a wooden stool, and, with the help of the family-priests of the bride and bridegroom, worships Ganpati. After the worship the bride, dressed in ornaments and clothes presented to her by her mother's brother, is brought in and set by her mother's brother on a stool opposite the bridegroom. The parents of the bride then worship Ganpati and the great toe of the bridegroom's right foot. Wreaths of red thread are thrown round the necks of the bride and the bridegroom. Their hands are joined and over their hands a piece of cloth is thrown. The hems of their clothes are tied together and their feet are washed with water. In the central square or *chori* a fire is lighted, and clarified butter barley and sesame are offered to it. With their hands one upon another the couple walk together four times round the fire. The bride and bridegroom then feed each other with coarse wheat-flour mixed with clarified butter and molasses served by the bride's mother. After he has finished eating, the bridegroom catches his mother-in-law's robe and does not loosen his hold till he has received a handsome present. The bridegroom in his turn pays about Rs. 3 to the bride's younger brother or sister. The bride and the bridegroom worship Ganpati and the ceremony is over. The bridegroom and his relations then go to their lodging. On the second day the opium-serving ceremony takes place. The bride's male relations go with music to the bridegroom's house where *kasumba* or opium-water is served. *Kesar* or saffron water is served to those who object to opium water. The bride's relations then return to their house and the bridegroom and his relations go to the bride's house to receive presents, the value of which depends on the wealth and social position of the giver. The bride's father then makes presents in cash or in clothes to Bráhmans, his family barber, his Máli or gardener, and his Kumbhár or potter. The family-priest of the bride then dips his hand in wet *kanku* and applies it to the coats of the bridegroom's male relations. The bride and bridegroom then worship the marriage-booth and go in carriages with music to the bridegroom's house with his relations. Before they start the bride's mother worships the spokes of the carriage-wheel and gives a coconut to be crushed by the wheels. For two days the bridegroom's relations are feasted by the bride's father and on the third day they go to their village with the bride and the bridegroom. After entering the house the bride and bridegroom worship Ganpati and as among Vániás play a game of chance.





























































































## Section VI. CRAFTSMEN.

### Suthars.

the caste. Their boys generally learn as much Gujaráti writing and reading as their calling requires. Few parents are anxious to give their children much schooling, and very few have risen to high positions as pleaders or in Government or native state service.

**Sutha'rs** or Carpenters, with a strength of 123,948, are pretty evenly distributed over the province. They belong to six divisions Ahir, Gujar, Meváda, Pancholi, Márvádi, and Vaish. Of these the Pancholis and Vaishas are found only in Gujarát proper, the Gujars and Márvádis in Gujarát Káthiáváda and Kachh, and the Ahirs only in Kachh. The Gujars, Mevadás, Pancholis, and Vaishas claim to be the descendants of Vishvakarma the divine world-builder, the Vaishas by a courtesan or *reshya*, the Gujars by a woman of Gujarát, the Mevadás by a woman of Mevád, and the Pancholis by a woman of Panchal near Delhi. Two at least of these derivations are only meaning-makings. The high position of the Vaishas seems to show that they are not the offspring of a courtesan but are a trace of the old Hindu division of Vaishya or Traders. Similarly the low position of the Pancháls supports the view that the word is Panchuli or Panchkuli the same as Panchas that is the half of Dasás or only one-quarter pure blood. The Márvádi Suthárs of six branches, Bháti, Bombardi, Chohán, Ráthod, Solanki, and Tuár claim to have been Márvád Rajputs; and the Ahir Suthárs of six tribes Avadya, Bhala, Chohán, Fagnishia, Ghati, and Phodherya claim to have been Ahir Kshatris. Both Márvádis and Ahirs took to carpentry when Parshurám resolved to destroy the Kshatris. The Gujars say that they were once stone-masons as well as carpenters, but gave up stonecutting because of an attack made on them when Sidhráj Jaysing had engaged them to build his Rudramál.<sup>1</sup> Their caste has they say a thousand subdivisions.<sup>2</sup> Except that the other five divisions eat food cooked by Vaishas none of the six divisions eat together or intermarry. Of the four divisions Gujar, Meváda, Pancholi, and Vaish found in Gujarát proper the Vaish rank highest because they do not eat food cooked by the other divisions, because they wear the Bráhmanic thread, and because they do not allow their widows to marry. The Pancholis rank lowest because they alone prepare oil-presses, build ships, and do other wood work which causes the loss of animal life. Besides the regular carpenters, some Sai tailors, Kolis, Kumbháras, and Tajodhans have taken to carpentry. But these are not recognised as true carpenters, as in the religious ceremonies which are performed after building a house or a temple, none but a Suthár by birth can take a part.

In look and dress Suthárs do not differ from Vániás. Many own good houses. Except a few in the wilder parts of Surat who drink liquor and privately eat fish and the flesh of goats, they live on vegetable food and abstain from liquor.

<sup>1</sup> A book on their caste called Vishvakarma says that about 3000 years ago when their caste was formed their ancestors washed regularly, repeated the most sacred *gáyatri* or sun text, and performed other ceremonies like Bráhmans, and like them were divided into families *gotras* and branches *shakhás*.

<sup>2</sup> Among these subdivisions are Abásnás, Agárás, Bakraniás, Bhardiyás, Dudhaiás, Gharvaliás, Limbosiás, Pinavás, Vadámás, and Vágadiás. These are now family names rather than clan or tribe divisions.









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**CRAFTSMEN.**  
**Suthárs.**

first giving of cooked food takes place when the child is six months old. Of the six divisions of Suthárs the Vaish and the Mevádás in north Gujarát wear the Bráhmanic thread. The thread ceremony is performed with full Bráhmanic rites. The Suthárs' marriage customs do not differ from those of Vániás and Kanbis. Girls are married before eleven and boys before sixteen. Among the Vaish and among the Mevádás in north Gujarát widow-marriage polygamy and divorce are not allowed; among the rest the widows are allowed to marry, divorce is granted, and polygamy practised. During the seventh month after a woman's first conception the lapfilling is performed. Suthárs burn their dead with the same ceremonies as Vániás and Kanbis. The nearest relations of the deceased remain impure for twelve days. *Shráddha* ceremonies are performed for four days from the tenth to the thirteenth day after death. Castepeople are feasted on the twelfth and thirteenth days.

Caste disputes among the several divisions are settled either by a headman or *patel* or by a few leading men at a meeting of all the men of the caste. No fee is levied on an outsider who takes to carpentry. Carpenters who work on the dark fifteenth of any Hindu month are fined, and those who work as shoemakers are excommunicated. Suthárs send their boys to school and one of them is a graduate of the Bombay University. Suthárs especially in cities and large towns are a fairly prosperous class.





















## Section VII.

BARDS AND  
ACTORS.

## Chárans.

with Gujjar, Kachhela, or Tumer Chárans. The Chárans, both men and women, are a tall good-looking fair-skinned race. [The men are like Rajputs strong and well-made. They wear the moustache and long whiskers, and in central Gujarát they wear the beard.] Some have the hair of the head cut at the temples. The Gujjars speak Gujarát, the Kachhelás Kachhi or Gujaráti or Ahiri, the Márus Márvádi or Gujaráti, and the Tumers Kachhi or Gujaráti. A few live in houses one or two storeys high with brick walls and tiled roofs, but most live in mud huts with thatched roofs. Their ordinary food is wheat or millet, bread rice and pulse. In Rewa Kántha Pálanpur and Kachh, on holiday or when they can afford it, besides the ordinary food grains, they eat the flesh of sheep goats antelope hare and partridge, and fish except in Kachh. In Káthiáváda some Chárans who are the devotees of a goddess eat the flesh of sheep and goats when the animals are sacrificed. In Pálanpur two or three he-buffaloes are sacrificed on Dasara Day, and their blood is drunk by a Cháran woman. All Chárans eat opium and except in central Gujarát drink liquor. A man's dress consists of a pair of trousers and, over the trousers a waistcloth, a jacket, a loose short cotton coat and a Rajput-like turban or a piece of cotton cloth four cubits long wound round the head. A woman dresses in a petticoat, or in Rewa Kántha a pair of trousers, a bodice or a jacket, a robe, and, except in central Gujarát among those who are not connected with Rajput families, a black woollen blanket over the head. Among men the well-to-do wear a silver anklet on the left foot, gold finger-rings, a gold necklace and gold ear-rings. In the Panch Maháls no Cháran woman wears ivory bracelets. Well-to-do women wear silver wristlets, silver anklets, a silver or gold necklace, a gold nose-ring, and gold or silver ear-rings. Except that they are fewer in number and poorer in value, a poor woman's ornaments are the same as those of a well-to-do woman. The Panch Mahál Kachhelás are poor, untidy, and dirty. In other parts they are described as clean and neat, both in their dress and dwellings and are manly and independent in their bearing. [A few are thrifty and hardworking, but most especially those who are bards, are idle and given to opium.] Cháran women are allowed much freedom, and in former times observed the practice of going in a body outside of the village to meet and escort distinguished visitors. They are supposed to have supernatural power, and in Kachh are even now addressed by the lower classes as Mother or Goddess Mother.<sup>1</sup> Several of the most popular goddesses of north Gujarát are the spirits of Cháran women who sacrificed themselves to guard the privileges of their caste.

<sup>1</sup> Some Cháran women were travelling in the Chunvál to the west of Kadi in north Gujarát when the Kolis attacked and plundered them. One of the women named Bahuchara snatched a sword from a boy who attended her, and with it cut off both her breasts. She immediately perished. Her sisters Bhut and Balál also committed suicide and they as well as Bahuchara became Devis. Shri Bahucharáji is worshipped in the Chunvál, Bhut Máta at Árnej near Kot, and Balál Devi at Bákalkua, about fifteen miles south of Sihor. Rás Mála, II. 90. According to the east Káthiáváda Kachhela Chárans who within the last fifteen years have settled in Hálol near Pávágadh in the Panch Maháls the nine *lákhs* of Mátas or Mothers were all unmarried Cháran girls. It was because the famous Kálika Máta of Pávágadh too was a Cháran woman of the Needa clan that these Chárans came from Káthiáváda and settled in Hálol.



## Section VII.

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Chárans.

*házár zámín*. The ordinary *trága* went no further than a cut on the arm with the *katár* or crease; the forearms of those who were in the habit of becoming security had generally several cuts from the elbow downwards. The Chárans, both men and women, wounded themselves, committed suicide and murdered their relations with the most complete self-devotion. The guardian-stones or *páliyas* which are scattered all over Káthiávāḍa, show that Chárans preferred death to dishonour, and that even women did not hesitate to kill themselves when the honour of the family or tribe was concerned.<sup>1</sup> Mr. Ovens, who was Survey officer in Breach in A.D. 1820, gives the following details of a case of *trága* which had taken place a few years before: 'In 1812 the Maráthás brought a body of troops to impose a payment on the village of Panchpipla in the Vágia sub-division of Breach. The Chárans resisted the demand, but finding the Maráthás determined to carry their point, after a remonstrance against paying any kind of revenue as being contrary to their occupation and principles, they at last cut the throats of ten young children and threw them at the feet of the Maráthás, exclaiming, 'These are our riches and the only payment we can make. The Chárans were immediately seized and confined in irons at Jambusar. The putting of their children to death was described to me by the Chárans who had committed the deed as a praiseworthy act.' Mr. Ovens adds: 'I cannot clearly comprehend what the Chárans are in regard to caste. They say they are better than Bháts because they give no security. They recite *impromptu* verses and call themselves *Derputras* or God-children. They claim as their chief duty the reciting of blessings (and curses).'<sup>2</sup>

As was the case with the Bhát and the Bráhmaṇ the source of the Cháran's power lay in the widespread fear that a Cháran's blood brought ruin on him who caused the blood to be spilt. The ground of this fear was the belief that the ghosts of Bháts, Bráhmaṇs, and Chárans are specially terrible. How strong was the dread of a Cháran ghost is shown by the Cháran suicide Bahuchara becoming one of the most dreaded and therefore most popular goddesses in north Gujarát. In all three classes, Bháts Bráhmaṇs and Chárans, the reason why their ghosts are specially dreaded is that the castes are believed to be possessed. Some have thought that the Chárans' fairness of skin, made more notable in the case of the women by the wearing of black, helped the belief in their ghostliness. Only to a very limited extent can this be true. Nor can the Chárans' sanctity be traced simply to their connection with the worshipful cow. The main and probably the original reason for the belief that the Cháran was possessed was the reckless daring with which, as the Káthiávāḍa tombstones show, both men and women threw their lives away in defence of the cattle and villages entrusted to their charge. That respect for his ready self-sacrifice was a chief element

<sup>1</sup> Near the entrance of almost every village in Káthiávāḍa stand guardian-stones or *páliyas* which have been set up to perpetuate the memory of Cháran men and women, who usually with success have performed *trága* to prevent the carrying off or to recover the cattle of the village from the predatory Káthi. The name of the Cháran, the date, and the reason for committing *trága* are engraved on the stone, while a rude sculpture marks the way in which the *trága* was performed. Men are shown on horseback wounding themselves with a sword or spear; and women running a knife through their arm.

<sup>2</sup> Mr. Ovens' Survey Book of A.D. 1817.









**Section VII.****BARDS AND  
ACTORS.****Chárans.**

consultation with the castepeople. Breaches of caste rules are punished by fine, and eating with forbidden persons by excommunication. An excommunicated person is re-admitted after he has feasted the castepeople. The Chárans send their boys to school when a school is available in their town or village. In other places the boys are taught bardic songs. Like the Bháts the Chárans are a falling class.

**Gandhraps.**

**Gandhraps** or Musicians numbering 152 are found mostly in south Gujarát. They have entered the province from the north and say that they were originally Nágar Bráhmans of the Chitroda division. Traces of a northern origin remain in the men's long and flowing turbans and in the coverlets with which the women swathe themselves when they go out of doors. Both men and women are fair. They live in middle class houses. They eat all sorts of grain and abstain from flesh or fish. They do not drink liquor but smoke and snuff tobacco. They play on various musical instruments and accompany dancing girls in all their performances. From this source they eke out a monthly income of Rs. 3 to Rs. 15. They wear the Bráhman thread and their priests are Audich Bráhmans. In their ceremonies at birth thread-girding marriage and death they do not differ from Bráhmans. Owing to the smallness of their number, marriage is allowed and practised among the children of brothers and sisters. Divorce and widow marriage are not allowed. They respect all Hindu gods some among them being Shaivs and others Vaishnavs. They have no headman and all social disputes are settled at a mass meeting of the male members of the caste. They do not send their boys to school and take to no new pursuits and are on the whole a falling class.

**Targa'la's or  
Bhava'ya's.**

**Targa'la's** or **Bhava'ya's**, that is performers of *bharáis* or comedies, with a strength of 12,889, are found mostly in north Gujarát. They are said to be the descendants of one Asit an Audich Bráhman or a Sonár who lived in the village of Unja fifty-six miles north of Ahmedábád. According to their story Asit was the family priest of Himála the Kanbi *patel* or head of the village. At that time the Emperor Farrukhsiyar (A.D. 1713-1719) ordered Himála to send him his daughter's eyeballs. Himála refused and the Emperor brought an army against Unja. Himála was summoned before the Emperor and on being asked to account for his conduct said that the girl in his house was not his daughter but was the daughter of his priest Asit. Asit was called to verify what Himála had said and as Asit declared Himála's statement to be true he was told to dine with the girl. Asit dined with her and the Emperor went away. Asit was excommunicated by other Audich Bráhmans for dining with a Kanbi girl. He was a good songster, and after being put out of caste he lived in the temple of the village goddess and supported himself by singing and dancing. His descendants followed his profession. The Targálás have two divisions the Vyás and the Bhaváyás who do not eat together or intermarry. Both consider they have the right to wear the Bráhman thread, but are not very careful about wearing it. The Vyás do not eat with castes lower than Kanbis while the Bhaváyás eat with Kolis. The men are fair and tall. They are somewhat feminine in speech, gait, and manner, as they often take a woman's part in their









pregnancy the lap-filling ceremony is performed. The dead are buried. The dead body is carried to the burial-ground on a bamboo bier with a cocoanut hanging from each of the four ends. Before laying the body in the grave, the eyes mouth hands and feet are bathed in cocoanut water. On the third day a pot filled with water, a sweet ball, and a lamp fed with clarified butter are placed near the burial-ground. Death ceremonies are performed for nine days, and unmarried children are feasted on rice. On the tenth day the male relations shave their moustaches. Turis cultivate during the rains. In the fair season they wander playing the drum called *turi*, and singing tales half prose half verse to the accompaniment of a guitar *sárangí*. Owing to the competition of the Rávaliás their income has of late years greatly fallen; and they are now a poor class. Boys of seven or over, go about with their fathers. They have a headman who, with the majority of the men present in a caste meeting, settles all disputes and questions about lending and borrowing. Breaches of caste rules are punished by fines which are spent in caste feasts. The yearly expense of a Turi and his wife and two children varies from Rs. 30 to Rs. 60. Their earnings as players vary from Rs. 20 to Rs. 25. The Gárudas teach the boys to read and write. As a class they are badly off.

## Section VII.

BARDS AND  
ACTORS.  
Turis.

**SECTION VIII.—PERSONAL SERVANTS.****Section VIII.****PERSONAL  
SERVANTS.**

Of Personal Servants there are three classes, Dhobhis or washermen, Hajáms or barbers, and Khavás or personal attendants, with a strength of 212,176 or 2·14 per cent of the Hindu population.<sup>1</sup> The details are :

*HINDU PERSONAL SERVANTS, 1891.*

CLASS.	Ahmed- ábád	Kaira.	Panch Maháls.	Broach.	Surat.	Native States.	Baroda.	Total.
Dhobhis ...	1231	1137	239	721	25	4957	2889	11,199
Hajáms ...	17,035	13,371	8262	37,902	5284	65,490	31,557	173,881
Khavás ...	753	71	...	1	...	26,192	129	27,096
	19,019	14,529	3501	38,624	5289	96,639	34,575	212,176

Among almost all classes of Hindus some members earn their living by household service. In a few rich households a cook and one or two other family servants are kept. Formerly in most households the women of the family washed the clothes, drew the water, swept the rooms, ground the corn, cooked, scoured the cooking and drinking vessels, and did the whole house work. Of late years in cities the employment of house servants has come to be thought a necessity in families whose yearly income is over Rs. 2000. A Bráhmaṇ cook besides his food is paid Rs. 3 to Rs. 5 a month. A general house servant, in caste something above the impure, besides food is paid Rs. 2 to Rs. 4 a month. As a rule Hindus do not employ any personal or body servant. In well-to-do families the elders disapprove the fashion of handing house work to servants. They say that the younger women suffer from forms of ill-health which were unknown when the women of the family did the whole house work.

**Dhobis.**

**Dhobhis** or Washermen, from *dho* to wash, 11,199 strong, are found in every town and city. In villages, as almost every family washes its own clothes, washermen have no employment. Except that they are darker they differ little in appearance from Kanbis. They live in small tiled houses with walls of mud or brick and mortar. Though in south Gujarát some eat fish and drink liquor, the Dhobhi's ordinary food consists of millet bread rice pulse spices and sometimes vegetables. Both men and women are always clad in white. The men wear a skullcap a waistcloth and a jacket or a cotton coat; the women wear a cotton jacket, and instead of a silk or cotton robe a waistcloth. The waistcloth is worn like the ordinary robe, except that it is pulled back between the feet somewhat like the Marátha robe. Dhobhis generally wear their employers' clothes, as the proverb says *Dhobhina páñch paráya* The Dhobhi's five are foreign.<sup>2</sup> Cotton clothes alone are sent to the wash. Among Hindus cotton coats *angarkhás*, jackets *badans*, shirts *peherans*, shouldercloths *pichodis*, coverlets

<sup>1</sup> The census figures for A.D. 1891 are apparently incorrect. Dhobhis in Surat were returned at 1485 in A.D. 1872 while only 25 were returned in 1891; Hajáms in Broach were returned at 3936 in A.D. 1872 and at 37,902 in A.D. 1891.

<sup>2</sup> The five are the cap, jacket, coat, waistcloth, and robe.





## Section VIII.

PERSONAL  
SERVANTS.  
Dhobhis.

They keep the ordinary Hindu feast days. They believe in sorcery witchcraft and omens and visit popular Hindu places of pilgrimage. In Kaira during their holy Pachusan days in July-August (*Shrávan*) Shrávaks pay Musalmán Dhobhis fifty to a hundred rupees according as they abstain a week a fortnight or a month from work. Their sixth-day marriage pregnancy and death ceremonies are the same as those of Hajáms. They allow divorce and widow marriage. Caste disputes are settled by a headman in consultation with the men of the caste assembled at a special meeting. They seldom send their boys to school, and on the whole are fairly off.

## Haja'ns.

**Haja'ns** or Barbers,<sup>1</sup> 173,881 strong, are found in almost every town and village in Gujarát. Besides a few Maráthás who are known as Dakhanis and Ghátis and a few Purbiás from North India, the Hajáms of the province belong to five main divisions Babars or Márvádís, Bhátíás, Limbachiás, Malus, and Masuriás or Matakíás. Of these divisions the Limbachiás rank highest. They allow Bhátia Hajáms to smoke out of their pipes. But they will not eat with any other division. None of the divisions intermarry nor do they eat together except that all will eat food cooked by a Limbáchia. The Limbachiás claim descent from a band of Rajputs who after some defeat fled for protection to their goddess Limach in Pattan. The goddess saved their lives and in acknowledgment they took her name. From Pattan they went to Chámpáner and from Chámpáner they spread over Gujarát. Among the Limbáchia surnames are Bhatti, Chandrasara, Chávda, Chohán, Dábhi, Gohel, Parmár, Ráthod, Solanki, Udia, and Vakáni. They are still found in large numbers in Pattan, and the Limbachiás in other parts of the province occasionally visit their goddess Limach in Pattan and pay a yearly contribution of 4 to 8 annas to the temple servant of Limach who moves about the province collecting their contributions. Though Limbachia Hajáms allow Bhátia Hajáms to smoke out of their pipes high caste Hindus will not, at least in central Gujarát, drink water brought by a Bhátia Hajám. In appearance speech and dress Hajáms do not differ from Luhárs or Suthárs. One saying would rank the Hajám as the first of craftsmen, without whose skill the finest clothes and the costliest ornaments are useless. In towns they live in small one-storied houses with brick walls and tiled roofs, and in villages in houses with mud walls and thatched roofs. Except the Masuriás of south Gujarát who eat goat's flesh and drink liquor, Hajáms live on the ordinary food-grains. Some of them take opium and in north Gujarát opium-water or *kasumba*. As a class barbers are fond of pleasure and dissipation. They are also proverbially talkative, boastful, and pretentious. With all their self-importance and in spite of the

<sup>1</sup> The barber is known by several names: *Hajám* from the Arabic *hajám* to cut; *Vatland* from his cutting the hair or *val*; *Ghátijo* from his healing wounds or *gha*; and *Matko* from an earthen pot *matku* on which barber boys are taught to shave. Of the origin of another name *Vatdi-chaski* or well-movers, the story is that a company of barbers held a picnic outside of their town. They stopped near a well or *vádi* and after the picnic they found that the water made such excellent *bhang* or hemp-liquor that they determined to carry off the well, and binding one of their turbans round the parapet pulled at it till the fumes of the liquor passed away.



## Section VIII.

PERSONAL  
SERVANTS.  
Hajáms

but men who have sons avoid that day. Tuesday is also unlucky as it is sacred to the Mothers or *Mátás*. Debtors get shaved on Wednesday as they believe this helps to free them from debt. Wednesday is on this account called *Bandhiván no dahádo* or Bondsman's Day. It is unlucky to be shaved on Saturday, on the no-moon or fullmoon of every Hindu month, on the yearly or monthly death-day of a member of the family, and, among some Bráhmans, during July-August or *Shrávan*. In a house where a child is ill of small-pox the nearest relations do not get themselves shaved until after the goddess of small-pox is worshipped, nor do the nearest relations of a man or woman get shaved till ten days after a death. Well-to-do townsmen get themselves shaved twice or thrice a week and the middle classes once a week. Villagers are shaved twice or thrice a month. The ordinary fee of a town barber is  $\frac{1}{4}$  anna a visit in the case of a boy or widow and  $\frac{1}{2}$  anna in the case of a man. Sometimes the barber is paid weekly sometimes yearly. In villages the barber is paid in grain. When a man is on his death-bed, as a preliminary to making death-gifts, his head except the topknot chin and upper lip are shaved. When a man becomes an ascetic his whole head and his face except the eyebrows are shaved. On the tenth day after a death the men and the widows of the deceased's family stock are shaved. The widows shave the head, the men older than the deceased the head except the topknot and the face except the eyebrows and the chin, and the younger men the head except the topknot and the face except the eyebrows the chin and the upper lip. Among high caste Hindus men who have broken caste rules by eating what is forbidden, or eating with forbidden castes, or by doing forbidden acts, are re-admitted into caste after they have paid the necessary fine and after they have shaved the head, except the topknot the chin and the upper lip. Shaving the hair is the highest penalty the caste can inflict, and the castepeople are stricter in enforcing this punishment than they are in enforcing the fine. Cases occur in which men become outcastes rather than submit to the disgrace of being shaved and some commute this part of the punishment by paying an additional fine. On two occasions, when a child's hair is first cut and before a boy is girt with the Bráhmanic thread, the barber receives presents in clothes and food and from Rs. 2 to Rs. 5 in cash. At marriages it is the barber's duty to rub the bride and bridegroom with turmeric and for this he receives presents of clothes and cash. In marriage processions the barber holds a large red umbrella or a flyflapper *chauri* over the heads of the bride and the bridegroom. Among Rajputs and Kanbis he is the go-between in marriage arrangements, and among most Hindus he carries to the father the news of the birth of a male child. Among central Gujarát Pátidárs the burden of the arrangements both at weddings and at funerals falls on the Hajám. Among Musalmáns of the Bohora community he invites the guests to public feasts. He is also a torch-bearer, and, in well-to do families, often serves as a house servant, sweeping the house, preparing the beds, cleaning and lighting lamps, escorting the men and women of the family, and shampooing his master. Some are also employed as *pharás* or lamplighters in the courts of native chiefs and in British courts of justice. The Dholis or







**Section VIII.**

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**PERSONAL  
 SERVANTS.  
 Khava's.**

almost promiscuous cohabitation controlled either by the authority of the chief or by a sense of propriety. An intrigue with a Goli is considered disgraceful to a member of another class. When a Goli is found with child by a man of another class, her mistress forces her to declare the name of the father, who, if a wealthy person, is compelled to pay a fine. No fault is imputed to the woman. The children swell the ranks of Golás and Golis, who in process of time rise to the position of Khavás and Khavásans.

In appearance the Khavás are like well-to-do Rajputs and Garásiás and in some cases they are remarkably handsome. Their women are like Rajput women and are sometimes as beautiful as the wives of a Rajput chief. They speak Gujaráti and in Kachh Kachhi. They live in brick houses of one or two stories and with tiled roofs. Except in Ahmedábád, besides ordinary grains they eat flesh and fish. They eat the goat, sheep, boar, antelope, spotted deer, and hare, and among birds fowls partridges and quails. Flesh and fish are eaten by the well-to-do for their every-day food and by the poor on holidays. In Káthiávád fish is not eaten in the evening. They drink liquor and take opium. Both men and women dress like Rajputs. The men wear the beard and moustache and some cut the hair of their temples. They are personal attendants on Rajput chiefs and Garásiás, cultivators, and day-labourers. As personal servants they are employed in indoor service in taking care of the chief's and his relatives' clothes, filling their pipe, making their beds, arranging the furniture, and helping them to bathe and dress. In former times the inferior servants or Golás used sometimes to accompany the corpse of their chief to the funeral pile and burn themselves with it. When their widowed mistress breaks her bracelets the maids break theirs but afterwards get fresh ones. They receive food lodging and clothes, and, if their position in the family entitles them to it, ornaments also but no money. As their duties are light and as all their wants are supplied by their masters, who defray the expenses connected with their births marriages and deaths, they are well off. Some of them become personal favourites and with a weak chief acquire considerable power, amassing wealth, building fine houses, and wearing rich clothes. Meru Mavji and Rághav in Navánagar, Laddho Kachro and Gujju in Gondal, and Mádhv in Bhávnagar are men of this class who rose to much power.









## Section IX.

## KOLIS.

## Chunvā'liya s.

lived in villages protected by almost impassable thorn fences and levied contributions from the districts round, planning, if refused, regular night attacks and dividing the booty according to recognized rules.<sup>1</sup> As they had been almost entirely uncontrolled by the Maráthás, at the beginning of British rule the Chunvāliya Kolis more than once, in A.D. 1819 and 1825, rose in revolt. On their second rising their hedges and other fortifications were removed and their power as an organised body of plunderers was crushed. Among them are still (A.D. 1897) men of unruly and criminal habits, but as a class they have for years settled as cultivators and labourers.

Kha'nts or  
Borderers.

**Kha'nts**<sup>2</sup> or Borderers are found mostly in Káthiávád and Rewa Kántha. As their name implies, they are a wild tribe, in appearance and condition little, if at all, different from Bhils. Their chiefs who are known by the title of Mer claim to be descended from a Bhati Rajput.<sup>3</sup> One of their early leaders Dhándh Khánt was the son of Sonang Mer and is said to have conquered Dhandhuka, and to have founded Dhandhalpur in the Panchál in Káthiávád. Another leader Pátal Khánt is said to have conquered Petlád. Their most famous leader was Jesa or Jesing, by whose help the emperor Muhammad Toghlak (A.D. 1330) took Junágadh from Rakhengar.<sup>4</sup> In return for their help the emperor is said to have bestowed on the Khánts the hill of Girnár and the twenty-four villages of Bilkha Chovisi. A hundred

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attacking a village the chief leader guarded the passes and his lieutenant led the men against the town. Their attacks were always at night and by surprise. The Kolis' arms were the matchlock sword and spear. They did not practise with the bow and arrow and were less skilled in throwing the curved stick or *katár* than the Bhils of Rájpipla. The *katár* was in shape like a very crooked handleless sabre. It was made of the hardest and heaviest wood. Though not skilful as the Rájpipla Bhils, whose children could knock over hares and birds, the Chunvāl Kolis could stop and lame a man from thirty to forty yards off. Before great fights some of the best warriors were chosen and dressed in a full suit of chain armour. Those thus chosen never turned their back on the enemy or if they did were for ever disgraced. The armour was made of small rings linked together with scales of iron or brass for the back breast and sides. It was in three pieces, the first for the legs fastened to the waist, the second sheltering the body, the third the head and face, leaving a small vent for the mouth and eyes. Under the armour was a very thick quilted cotton tunic. The horse was always covered with a defence of hide or bamboo that covered every part of the animal hanging down like the flaps of a table cover nearly to the ground, so that the rider could not touch the horse's sides and managed him only by the bit. The armour was a sure defence against spear sword or arrow, but was useless against shot. It was too heavy to be worn except at the time of fighting. At other times it was generally carried on camel-back. Bom. Gov. Sel. X. 78.

<sup>1</sup> The live-stock taken belonged to the chief; coin all but a little belonged to the chief, and other articles as cloth and grain belonged to the captors.

<sup>2</sup> The Khánt Kolis of Girnár, who are of part Sindhi extraction, may have taken their name from Kant the old name, as in Ptolemy's (A.D. 160) Kanthi, for the shore of Kachh. Compare Rás Māla, II. 263.

<sup>3</sup> Pátoji Bhāti has the following verse on the marriage of a Khánt maiden with a Khatri : *Jag kahe Jesalmer, atalibal utāt parno Bhil Padamani; Khatri Pátal, Khánt*; The world-famous Jesalmer, of exceeding great strength, married the Bhil Padmani; Khatri Pátal (married) the Khánt. Colonel J. W. Watson.

<sup>4</sup> The following verse commemorates these achievements: *Dhaude Dhandhuko liyo, Pátale lidho Pelad; Jasiye Gadh juno liyo, Maheri Mehar Rán*; Dhándh took Dhandhuka; Pátal took Pelád; Jasiye took the ancient fortress; Mer Rána took Maheri. Pelad is Petlád; Kathis Mers and others almost always omit the *t*; Junágadh is also called in poetry the ancient fortress Gadh Juno instead of Junágadh. Maheri is Mahiári, a village under Junágadh. Colonel J. W. Watson.













## Section IX.

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the upper end drawn over the shoulder. The robe hardly reaches the knee, but allows extreme freedom for work in the rice field. The general ornament with men is a *túrij* or amulet case with or without a charm, bound by a silk cord round the right arm just above the elbow or round the neck. Well-to-do Koli women wear gold nose rings and studs, ivory bracelets and glass bangles, and silver *váks* or armlets. Poor women wear wooden bracelets.

## Food.

Among well-to-do Kolis *juvár* Sorghum vulgare in the south and *bájro* Pinnesetum toiphoideum in the north are the staple food grains. The *juvár* or *bájro* bread is occasionally changed for *khichadi* or rice and split pulse boiled together with condiments. Dishes of split pulse and vegetables are eaten with bread. Among forest and hill Kolis the ordinary food varies with the different seasons of the year. In the cold months November to March it consists of bread *rolla* made of Indian corn or other coarse grain such as *banti* Panicum spicatum, with split pulse of *adad* Phaseolus mungo. Sometimes they eat *khichadi*, a mixture of coarse rice and split pulse of *adad* or *mag* Phaseolus radiatus boiled together with condiments. In the hot season (April to June) when they are short of grain, they eat *mahuda* Bassia latifolia flowers boiled alone or with a little Indian corn flour, and acidulated with green or dry mango or dried jujube berries. In this season is also eaten a porridge of Indian corn flour and buttermilk. In the rainy season they live on wild fruit and roots, eked out with *sámo*, a wild self-sown grain that comes up after the first few showers of rain. To these are added a few vegetables, chiefly onions and chillies grown in plots near their huts. All Kolis eat fish and flesh, the Pátanvádiyás being very fond of flesh not even objecting to buffalo. A Pátanvádiya steals a buffalo not to sell it like other Kolis, but to kill it for its flesh. Whenever a buffalo is missing near a Pátanvádiya settlement, the owner suspects foul play at the hands of some Pátanvádiya and expects to find the bones of his lost buffalo in some unfrequented corner. For this habit the Pátanvádiyás rank last among the Kolis. Kolis drink spirituous liquors, eat opium, and smoke tobacco often to excess. In Surat they have a bad name for hard drinking and in the Panch Maháls and other parts of north Gujarát their love of opium often gives the moneylender the benefit of most of their labour.

## Occupation.

Except the Talabdás, who have long settled as cultivators and labourers, Kolis used to live as robbers. Though they have now unwillingly taken to husbandry and other callings, in most the old love of thieving has by no means disappeared. In the Rewa Kántha they are still inveterate thieves and lay their plans with method boldness and cunning. They lie in the most unblushing manner, and when found out, they take their punishment with the greatest coolness and good temper. In Pálanpur they are daring thieves and highway robbers, and are much given to cattle-stealing. Still especially in the British districts steady improvement continues. Land is brought under the plough, and their mode of tillage grows less slovenly. The least respectable among them is the Pátanvádiya branch who are still known to be bad characters. The Talabdás are for the most part husbandmen though many work as day





































The **Mahia's**, 2000, are chiefly found in the district of Sorath in Káthiáwár. Most of them claim a Káthi origin. They are a turbulent excitable tribe. In A.D. 1867 they were in revolt and established themselves in the Gir hills. Afterwards on being pardoned, certain lands were made over to them on service tenure. They were disarmed in A.D. 1873 and since then have quieted down. The tribe has no divisions and the members intermarry. They are poor husbandmen and are soldiers rather than labourers. The men are tall and strong with bronzed skins and follow Káthi and Rajput customs. They are very ignorant and set their faces against education and handicrafts.

**Section X.**  
**Mahia's.**

















































































**Section XII.**  
**EARLY TRIBES.**  
**Bhils.**

their stock of grain the poorer class of Bhils are forced to live chiefly on mangoes; on *róyan* or *khirni* *Mimusops hexandra* berries; on *mahuda* *Bassia latifolia* flowers; on the bulbs of arums; and on wild plantain stems. They also in many cases eat the gum of the *babkul* *Acacia arabica*.<sup>1</sup> After rain has fallen, and until the fresh crops are ready, they live to a large extent on wild salads and pot-herbs.

**Occupation.**

In occupation Bhils belong to three chief classes: peasants, labourers chiefly woodmen, and watchmen. In the Panch Maháls most are peasants, tilling regularly though roughly the same fields, and seldom changing their houses except through necessity; only a few wander among the woods and live by wood-ash tillage.<sup>2</sup> In the Mahi Kántha they are cultivators robbers and cattle-lifters, and village watchmen and guides. In Broach they are almost all village watchmen, and in the forest lands of the south they are charcoal burners, makers of *káth* or catechu, woodcutters, day-labourers, and peasants. In a Bhil family, besides attending to the house the women help in the fields, gather berries, and work as labourers.

**Character.**

The Gujarát Bhil is frank thriftless and drunken.<sup>3</sup> In the Mahi Kántha they go armed with bows and arrows, ready to fight with each other or their neighbours, either to please their chief or to shelter a criminal. In the Panch Maháls where fifty years ago were almost daily complaints of their daring aggressions,<sup>4</sup> though they are still poor and somewhat unsettled, they are not as a class given to serious crime. In this part of the province the yearly income of the richest Bhil is estimated at about Rs. 300. Most Bhils have large families. Including the grain given in charity, for Bhils consider it a sin to turn away a beggar, the ordinary monthly expenses of most families consisting of father mother and three children are not less than Rs. 5. According to the amount to be paid to the bride's father or guardian, the cost of marriage to the bridegroom varies from Rs. 78 to Rs. 143. Of this Rs. 40 to Rs. 90 are paid to the bride's father, Rs. 15 to Rs. 20 are spent in buying new clothes and ornaments for the bride, Rs. 10 in making presents of clothes or cash to the bride's relations, and Rs. 8 are given to the *tadur* or headman of the bride's village, Rs. 7 as *choridápa* or booth-

<sup>1</sup> Hamilton's Description of Hindustán, I. 606.

<sup>2</sup> Of the Rewa Kántha Bhils, Major G. Fulljames wrote in A.D. 1852: The plough is used only in the lowlands. On the hillsides trees and brushwood are cut, burnt in April and May, in the ashes seed is sown, and the crop left till ready for the sickle. Bom. Gov. Sel. XXIII. 100. In A.D. 1855 the same practice prevailed in the hilly parts of Rájpipla. Bom. Gov. Sel. XXIII. 313.

<sup>3</sup> The Bhil generally has the credit of being more truthful than the higher Hindu. On this opinions differ. Mr. Prescott says a Bhil lies as freely though not so cleverly as any one, and in south Gujarat Mr. Fakirbhai says the only oaths that bind a Bhil or Náik are the god Bába or the cushion of their chief. To swear a Bhil, he should be set facing the sun, with a handful of grain bound in the hem of his dress and a handful of dust held on his head. He should then walk two or three times round the horse image of the god Bába and swear by the chief's cushion. In the Panch Maháls though an accused Bhil is in many cases honest enough to confess his guilt, Bhil witnesses often lie and swear away the life of an accused against whom they have a grudge. In his business with the moneylender the Bhil is still honest.

<sup>4</sup> In A.D. 1826 the Political Agent of Rewa Kántha complained of the daring aggressions almost daily committed by the Panch Mahál Bhils, especially those of Jhálod and Dohad, Bom. Gov. Sel. XXIII. 139.









**Section XII.****EARLY TRIBES.****Bhils.****Religion.**

Dholi plays on all three instruments. At deaths he makes his drum give a peculiar mournful tone at the sound of which the people of the neighbouring villages gather to the funeral. If the relatives of the deceased are rich enough to give the Dholi a calf or a cow, the Dholi beating on the drum accompanies the funeral party to the burning ground. If he does not accompany the funeral party, the Dholi receives a piece of cloth worth 4 to 8 annas. The Dholi also attends the funeral feast. Each Dholi has fixed villages in which to beg. A Dhámor Dholi generally begs in villages which have a large number of Dhámor Bhils, and a Bhábhor Dholi in villages which have a large number of Bhábhor Bhils. In these fixed villages the Dholi begs from any Bhil whether he belongs to his own or to another clan. In other villages the Dholi cannot claim alms, except that a married woman would consider it an insult if her parents' Dholi is turned away from her husband's house without receiving alms. During the rains the Dholi stays at home; during the fair season he travels from house to house with his family and household things. In travelling the Dholi generally rides on a pony, his family on asses, and his household things are also laden on asses. During his travels, the Dholi with his family lives at the house of each well-to-do Bhil for two or three days, and sings the genealogy of his host. During the stay the Dholi and his family are fed by their host and at their departure they are given a present worth about a rupee.

Rávals who are found in every village, besides begging alms, till land. In each village the Rával is of the clan to which the bulk of the Bhils belong. The Rával's chief duty is to offer food to the dead at a death dinner or *káita*. On the night before the dinner the Rával comes to the house of mourning bringing a one-stringed guitar or *kindru* and a pair of brass cymbals or *manjiras*. He clashes the cymbals with one hand and with the other plays on the guitar. He also brings two small, brass images, one of a horse representing the horse of Bárbij or the Moon and the other called *gavatři* representing a cow with a sucking calf. A small space is cleared in front of the house, a lamp with clarified butter is lighted, and on the cleared space are set a cocoanut, four copper coins, and five pounds (5 *seers*) of boiled maize. The Rával sits on this cleared space and in front of him sits the giver of the dinner who is generally a son of the deceased. The host sits holding in both hands a brass platter or *tháli*, on which the brass cow *gavatři* is set standing in a pool of milk. The Rával sings till midnight accompanying himself with his guitar and cymbals. He sings the praises of the gods; he tells how the body was borne to the burning ground and burned; he ends with the song that describes the brave deeds of the Kshatris in old days and how they made all men tremble before them. While the song of the brave is being sung the soul of the dead passes into the cow Gavitri and the cow begins to shake. The ceremony ends by the Rával lifting the brass cow from the platter and setting it on the ground. The Rával goes home taking the platter, the maize or *ghátđi* as it is called, the





















































## Section XIII.

## EARLY TRIBES.

## Vitolia's.

are a few clay pots. Besides the coarser grains boiled in porridge and baked in cakes, they eat all animals except the dog the cat and the ass. The men wear a headcloth a loincloth and sometimes a waistcloth; those who can afford it wear earrings and a brass armlet. The women wear a headcloth bodice and waistcloth, and of ornaments a necklace of glass beads and a brass armlet. Anklets are not worn. They plait bamboo baskets and winnowing fans. They are very poor, and are one of the classes whose touch defiles. They worship Samla Dev and Kákábalia the small-pox goddess. They pay no respect to Bráhmans and never make use of their services. In the seventh month of a woman's first pregnancy, five women are called and given liquor to drink. On the sixth day after a birth the goddess Chháthi is worshipped and at the same time the mother names the child. Both for boys and girls fifteen or sixteen is the usual age for marriage. The boy's father asks the father of the girl, and if he agrees, the boy's father entertains the village with liquor. A few days after the boy's father asks the girl and her family to his home and makes them presents. To the girl he gives two robes a necklace and an armlet *chálli*, to her mother a robe worth about Re. 1, and to the bride's brother a waistcloth worth about 8 annas. On this occasion the marriage day, which among Vitoliás is always a Monday, is fixed. In the morning of the marriage day the bridegroom and his relations start in procession with music for the bride's. There they are met by the bride's friends, and the bridegroom is seated in the marriage booth which has been built in front of the house. The bride is brought in and both bride and bridegroom are rubbed with turmeric powder and bathed. After bathing they are dressed in their best clothes, and the bride's brother receiving 1 anna for his trouble ties the skirts of their clothes together. This and the joining of hands completes the ceremony. Then the party begin a dance keeping it up till the early morning when the skirts of the bride and bridegroom's robes are untied. For two days the bridegroom and his party stay at the bride's house. Then leaving the bride with her father he goes home. His bride joins him after five days, and spending five days with him, returns to her father, coming finally to her husband's house after five days more. Polygamy and widow-marriage are allowed and practiced. Vitoliás burn the dead. When life is gone the body is bathed, rubbed with turmeric, tied on a bamboo bier, and carried by four men to the burning ground, the women weeping but not beating the breast. The funeral pile is lighted on all four sides. When the whole is consumed, the mourners bathe in the river and return home stopping on the way for a drink of liquor. On the fifth day a party of mourners visit the burning ground and throw the ashes into the river. On the same day a caste dinner is given. After two months, with the same ceremonies as those observed by the Náiks, a stone smeared with redlead *sindur* is placed below a tree as a memorial-stone or *khatran*. They have no headman and no class organization. They do not send their children to school and show no signs of improvement.

SECTION XIII.—DEPRESSED CLASSES.

OF fallen, perhaps rather unraised, or, as Hindus hold unclean castes, there are five with a total strength of 860,655 or 8·7 per cent of the whole Hindu population. The details are :

HINDU DEPRESSED CLASSES, 1891.

NAME.	Ahmed- abád.	Kaira.	Panch Mahals.	Broach.	Surat.	Native States.	Baroda.	Total.
Bhangíás ...	14,883	15,838	4356	8748	1659	144,040	83,501	217,525
Dhedás ...	47,082	46,242	6599	16,160	26,467	219,303	124,324	485,177
Gárudás ...	2290	2277	412	434	553	10,107	7453	23,526
Khálpás ...	13,441	12,164	2518	8875	3903	47,426	37,853	121,183
Sindhvās ...	2087	2495	288	1	...	786	7587	13,244
Total ...	79,283	79,016	13,173	24,218	32,685	421,662	210,718	860,655

The uncleanness which attaches to these castes would seem to be due to the work they live by rather than to the character of the people themselves.<sup>1</sup> To explain how the present fallen castes first came to undertake their degrading duties, three causes are assigned : One is that they were of shameful birth, children of a Bráhma woman and a Sudra man. The second that they are of alien race, the remains of a tribe who for long refused to submit to their conquerors. The third, their own and from the almost entire sameness of look language and customs, apparently the true belief, that they are fallen Rajputs, forced by the pressure of war or want to agree to undertake the meanest work.

Fairer larger and less active than the Bhil, Dubla, Koli, and other less settled tribes, the men and women of these classes are hardly to be distinguished from the lower castes of craftsmen and peasants, and, except in accent, their language shows no perceptible difference from the Gujaráti ordinarily spoken by the higher classes of Hindus. The houses are generally in a quarter of the village by themselves. Most of them have only one room, but the walls made of mud or brick, and the peaked roofs covered with thatch or tile, are larger and better built than those in the huts of Bhils and other tribes. Inside and close to the door the ground is kept carefully clean, freshly smoothed with cowdung, and well swept. The outer walls show, as a rule, some coloured drawings in red ochre or chalk or some other attempt at ornament ; and there is often near the door a basil or *tulsi* plant on an earthen pedestal. The furniture is

Section XIII.  
DEPRESSED  
CLASSES.  
*Strength.*

*Appearance.*

<sup>1</sup> Some Dheda's who have taken to the work of town scavengers are considered as low as Bhangíás ; others who have become shoemakers seem in a fair way to free themselves from the slur of impurity.

## Section XIII.

DEPRESSED  
CLASSES.

## Food.

scanty, a cot and quilt, a few metal dishes and cups, and some earthen pots.

The greater number of them live on the coarser grains, and though, except camels horses asses dogs cats rats and snakes,<sup>1</sup> they will eat almost every kind of flesh, animal food is a luxury to them. They can seldom afford to kill sheep goats or fowls, and especially in the southern parts of Gujarát, Kanbis and other high caste cultivators are careful to bury their dead cattle.

## Position.

Among high caste Hindus the degree of aversion for people of this class depends on the kind of work by which they live. Tanners rank below Dhedás, and neither of these is so low as the sweeper or Bhangia. If they take to shoemaking, a family either of sweepers or of tanners would, after a generation or two, free themselves from the slur of impurity; while, on the other hand, by becoming town scavengers, village sweepers would lose position. Still all of them are Hindus, cleaner than the *mlechh* or unbeliever, be he Pársi Musalmán or European.<sup>2</sup>

Except a few well-to-do tanners and servants and some highly paid town scavengers, the bulk of these people are poor. The monthly expenses of a family, containing a man wife and two children, vary from rupees five to rupees seven. In a poor family the marriage of a daughter or son costs anything up to rupees twenty-five; and the funeral expenses vary from rupees ten to rupees fifteen. In a well-to-do family the marriage of a daughter costs rupees thirty to rupees fifty and that of a son from rupees forty to rupees 200. Funeral expenses vary from rupees thirty to rupees 200. Caste dinners are given only on occasions of marriage and death.

## Religion.

Orderly, and, except near Surat, sober these people are more religious than the artisan classes, and are freer than the less settled tribes from the dread of witches and spirits. They honour most of the Bráhmanic gods, but chiefly Hanumán, Ganpati, Rám, and Devi, and above all they reverence the sacred basil or *tulsi* plant. A few among them belong to the Svámináráyan and a good many to the Kabirpanthi sects. These are more careful than the rest of their class-fellows in what they eat and with whom they associate. As they are not allowed to enter them people of these classes seldom worship at the regular village temples or shrines. In some hut near their dwellings they have an image of Hanumán or of Ganpati, where on holidays they light a lamp or offer flowers. In front of their houses most of them keep a

<sup>1</sup> The Dhedás of Viramgám in the Ahmedábád district are said not to eat the buffalo.

<sup>2</sup> A Muhammadan sovereign asked his Hindu minister which was the lowest caste. The minister begged for leisure to consider his reply, and having obtained it, went to where the Dhedás lived and said to them: 'You have given offence to the Padisha. It is his intention to deprive you of caste and make you Muhammadans.' The Dhedás, in the greatest terror, posted off in a body to the sovereign's palace, and, standing at a respectful distance, shouted at the top of their lungs: 'If we've offended your majesty, punish us in some other way than that. Beat us, fine us, hang us if you like, but don't make us Muhammadans.' The Padisha smiled, and turning to his minister who sat by affecting to hear nothing said: So the lowest caste is that to which I belong. *Ras Mala*, II. 237.



**Section XIII.****DEPRESSED  
CLASSES.****Community.**

In every village with more than one family each of these castes has its headman or *patel*, and in social matters each of them has its caste rules, and, according to the decision of the council, visits with fine or expulsion such offences as adultery, abortion, and eating with or marrying persons of a lower caste. Though the bulk of them are poor and few have begun to send their children to school, under British rule the position and prospects of the depressed castes have much improved. The same rights are conceded to them as to the higher classes, and they are freed from the burden of forced labour and from other indignities.

**Bhangia's or  
Scavengers.**

**Bhangia's**<sup>1</sup> that is Bamboo Splitters, also called **Olga'na's** Scrap-eaters, 217,525 strong, are found all over Gujarát. According to their own story Bhangias are the descendants of a Bráhmaṇ sage who carried away and buried a dog that died in the midst of a Bráhmaṇ assembly. But several of their surnames Chohán, Chudásama, Dáfda, Jethva, Makvána, Solanki, Vághela, Vádher, and Vádhiya seem to show a more or less pure Rajput origin, while Dhedva, Kumbhár, Máru, and Purabiya suggest a mixture of castes.

Though he is held to be lower and more unclean, the Bhangia is viewed with kindlier feelings than the Dheda. Bhangias were never forced to wear dishonouring badges. To meet the basket-bearing Bhangia is lucky and the Bhangia's blessing is valued. Formerly before attempting the dangers of the Mahi crossing a Bhangia's blessing was sought. Still if a Government officer goes into a Bhangia hamlet the men with hands raised in blessing say: 'May your rule last forever.' They are strongly built, dark, and middle-sized. The men wear the moustache and some the beard and whiskers and cut the hair crescent-shaped at the temples. Most men shave the chin and head once a week or once a fortnight. The men wear a headscarf or turban, a jacket, and a pair of trousers reaching to the knee or a waist-cloth. The women wear a petticoat, a piece of cloth drawn over the upper part of the body, and generally a bodice. Poor women wear a brass nosering, brass earrings, zinc or tin anklets, and in Káthiáwár ivory bracelets. The well-to-do wear a silver necklace, a silver armlet worn near the left elbow, and silver bracelets. They speak Gujaráti and understand Urdu. They live outside of villages in huts with thatched roofs and wattle and daub walls close to some main road as one of their chief services is to act as guides. Their every-day food is millet and pulse, and except in Kaira flesh and fish when they can get them. They eat the cow, buffalo, goat, sheep, camel, deer, hare, hen, partridge, quail, peacock, and dove. They do not eat the dog, cat, monkey, ass, jackal, squirrel, crow, parrot, or kite. Some Bhangias do not eat the wild pig and the Panch Maháls Bhangias do not eat the horse. Except in Kaira, where flesh-eating is avoided on

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<sup>1</sup> Bhangia is generally supposed to mean broken. Of the origin of its application to the Bhangias three explanations are given. According to one it means the broken people (Rev. J. Wilson, *Abor. Tribes*); according to a second it means the scrap-men or livers on broken meat; and according to a third it means the bamboo splitters. This third derivation seems the most likely. In Kaira the Bhangias' regular trade is the plaiting of baskets and other articles of split bamboo. In that part of Gujarát, if a Koli is asked to split a bamboo he will say, Am I to do Bhangia's work.

holidays, they eat flesh whenever they can get it, and, except in Surat, Bhangiás eat the flesh of animals which die a natural death. They eat food cooked by Musalmáns. In north Gujarát and in Káthiáwár the men take opium, and in south Gujarát they are over-fond of strong drink. Most Bhangiás, both men and women, are scavengers and nightsoil carriers. They also sweep the roads winnowing the dust in the hope of finding fragments of gold or silver, make baskets and do other bamboo work, and bury dead animals cattle excepted. Some serve as trackers messengers and letter-carriers. A letter telling of a death is always brought by a Bhangia. They also serve as night watchmen, town-criers, drummers, trumpeters, and hangmen. A few Bhangiás cultivate in addition to their regular work. In north Gujarát, except the dragging away of dead cattle, all menial village work falls on the Bhangia. Besides sweeping the roads and carrying away all dead animals except cattle, the Bhangia watches, shows the road, arranges for supplies, and points out boundaries. In south Gujarát where Bhangiás are scarce many of these duties fall on the Dhedás. In municipal towns as scavengers men earn Rs. 8 to Rs. 20 a month and women Rs. 5 to Rs. 10. In other parts of the province they are poor ill-clad ill-fed and live on scraps and charity especially what they collect on eclipse days. The winding sheet or cloth that covers the dead is given to the Bhangia. In the case of the rich this covering is often a worked shawl worth Rs. 50 to Rs. 100. The Bhangia also gets the pot in which fire has been carried before the corpse, when, as is not uncommonly the case with the rich, the pot is of metal. One of the Bhangia's chief harvest times is an eclipse either of the sun or the moon. According to Bráhma ideas Ráhu the tormentor and eclipser of the sun and moon is a Bhangia and by pleasing the Bhangiás Ráhu's fierceness against the sun or moon is tamed. It is therefore right to make presents of clothes grain and money to Bhangiás. No Bráhma will take gifts during an eclipse. As soon as the darkening sets in the Bhangiás go about shouting, Eclipse-gifts *grahandán*, clothes-gifts *vastradán*, silver-gifts *rupadán*.<sup>1</sup> When a Hindu dies, his widow breaks her bangles or slips them off and gives them, generally including one or two whole ones, to a Bhangia woman.

Bhangiás have a good name for honesty and as a class they are quiet orderly and well-behaved. Like Dhedás the Bhangiás are religious. They honour almost all Bráhma divinities and their favourite objects of worship are in central Gujarát Hanumán Meldi and

## Section XIII.

DEPRESSED  
CLASSES.

Bhangia's or  
Scavengers.  
Occupation.

Religion.

<sup>1</sup> A wider explanation may be offered of the honour shown to Bhangiás during an eclipse. The sun and moon are man's two chief guardians. Through their help, more than through any other help, the constantly growing armies of evil spirits are kept from ruining man. As the guardian power of the sun or moon wanes when under eclipse so the power and boldness of evil spirits waxes. The eclipse is the hour of the powers of darkness. As the air swarms with evil spirits any gifts made during an eclipse become laden with evil spirits. The sin or *pap*, that is the spirit-haunting or unclean effect, of taken gifts during an eclipse is specially great. For this reason during an eclipse no Bráhma will take any gift. On the other hand as the Bhangia is a favourite spirit haunt the spirits that pass into the gift stay at peace in the Bhangia. Like the harlot, the Bráhma, and the Jewish, perhaps every high priest, the holiness of the Bhangia is the holiness of the scapegoat, that is of the spirit-haunt the absorber of ill-luck.



## Section XIII.

DEPRESSED  
CLASSES.Bhangla's or  
Scavengers.  
Religion.

Shikotri, and, in south Gujarát, Ganpati Devi and the basil plant. As they are not allowed to enter Hindu temples they bow to the idol from a distance. Many Bhangias are followers of the sects of Kabir Rámánuj and Nának. They honour Musalmán saints, and some of them are Lálbegis that is disciples of the Musalmán saint Lálbeg. They respect Bráhmans who tell them lucky days and Garudás or Dheda priests, who, except in south Gujarát, conduct their marriage ceremonies.

Some of them keep in their houses an image which represents some woman of the family who had been possessed by a spirit. They honour the *navrátri* or Nine Night festival in *Áso* (October). Some teachers or *gurus* of their own caste yearly visit the Bhangias and receive 8 annas to Re.1 from each house. There have been several Bhangia saints or *bhagats* of whom the chief are Chiko, Dhiro, Harkho, Kirpo, Lallo, Manor, and Válo. Their leading holidays are *Sankránt* in January, *Holi* in February-March, *Akhátrij* in April-May, *Diváso* in June-July, *Sitlásátem* and *Gokal Athem* in July-August, *Balev* in July-August, *Dasara* in September-October, and *Diváli* in October-November. The depressed classes are fond of making pilgrimages. They go to Bahuchráji, Dákor, Dwárka, Shukaltirth, and Unái, where they pay their respects to the idols from a distance or content themselves by worshipping the banner which flies from the top of the temple. In south Gujarát their great day is the *chhadi* or dark ninth of *Shrávan* in August. The day is marked in honour of a certain Záhir Pir,<sup>1</sup> who, besides by Bhangias, is held in esteem by many Gujarát Hindus and Pársis. On this day the Bhangias form a procession and carry a model of the saint's tomb. In front of the tomb the more devout dance and sing beating themselves with heavy iron chains, but by the power of the saint receiving no harm. The Bhangia's rites and ceremonies differ little from those of other Hindus.

## Customs.

On the birth of the first male child molasses and sugarcandy are distributed among friends and relations and the news is carried to the family of the child's father. The midwife, who is a woman of their own caste, is given some money molasses and sugarcandy. The ceremonies performed on the sixth day after birth vary in different parts of the province. In Kaira wheat cakes made of  $1\frac{1}{4}$  *man* or fifty pounds or of  $1\frac{1}{4}$  *seers* or  $1\frac{1}{4}$  pounds of flour are distributed among friends and relations. In Surat the midwife coddles the whole house and lays near the mother a cocoanut, betel leaves, redpowder, and a lamp fed with clarified butter. In the Panch Maháls the new-born child is bathed and its feet cheeks and forehead are rubbed by two or three caste-women with a mixture of redpowder and dry ginger. In Káthiáwár millet is heaped near the mother and a lamp is fed with clarified butter and a copper or brass pot filled with water is placed near the heap. Female friends and relations come and each woman

<sup>1</sup> Záhir Pir lived in the Hissár district of the Panjáb during the reign of the Emperor Firúz Sháh (A.D. 1350 - 1390). By working wonders he grew very rich. Some of his relations, hoping to force the saint to share his wealth with them, came against him with an armed force. Záhir went out to meet them, and with his own hand destroyed the whole army. Unfortunately Záhir's foster-brother was among the slain and when his mother heard that he was dead she cursed Záhir and told him she would never look on him again. Distressed with his mother's anger, Záhir prayed that the ground might open and swallow him and his prayer was granted.



















cash. Some till, others weave, and a few act as tailors to Dhedás. Most of them can read and a few understand Sanskrit, reciting and explaining hymns and passages from the Puráns. They teach their boys privately, and a few Garudás teach Dheda boys to read and write Gujaráti free of charge or on payment of a yearly fee of Re. 1 to Rs. 2. They worship the ordinary Bráhmanic gods, especially Rám, the basil plant, and Devi, and they keep the Bráhman fasts and holidays. Many are followers of the Rámánandi and Paínámi sects. They go daily to worship Krishna's crown or *mugat* which is placed on the Bhágvat book in their temples. They believe in omens witchcraft and sorcery and practice exorcism and magic on the banks of the Narbada. They worship the sun and moon. They draw up and use horoscopes. As among Bráhmans a few men called *Shukals* act as their priests. No ceremony is performed on the day of birth. On the sixth day Chhathi is worshipped and the child is named by the paternal aunt. No *botan* or food-giving ceremony is performed, and the child is given cooked food when it is eight or nine months old. Boys are girt with the sacred thread between five and nine when the regular Bráhman ceremony is gone through. Garudás hold a distinct position, marrying only among themselves, and like high class Hindus marrying their daughters before they reach the age of twelve. Betrothal takes place before marriage, a lucky day is fixed, and the marriage ceremony is gone through at the bride's house as nearly as possible with the same detail as is observed in high caste marriages. Ganpati is worshipped, the planets are propitiated, the bride and bridegroom are rubbed with turmeric, the bridegroom is received by the bride's mother at the entrance of the booth, and presented with a miniature plough, a grinding pestle, and a churning stick, a fire is lit in the centre of the marriage booth, the clothes of the bride and bridegroom are tied, the hands are joined, and the marriage thread is put round their necks, the bride and bridegroom walk four times round the central square and feed each other with *kansár* or a mixture of boiled wheat-flour clarified butter and molasses, they play cards, and struggle for a ring in a jar filled with water. Divorce and widow marriage are allowed. The lapfilling ceremony is performed during a woman's first pregnancy. Their dead are burned. They perform the *shráddha* and hold themselves impure for ten days. Their yearly earnings vary from Rs. 25 to Rs. 120. They have no headman, but a council of their own punishes breaches of caste rules by fine or expulsion. The Garudás have made almost no progress in learning English.

**Kha'ipa**<sup>1</sup> in southern Gujarát, Chamár or Chámadia and Dafgar in northern Gujarát, tanners and skin dressers, with a total population of 121,183, are found all over Gujarát. They claim a mixture of Rajput blood and in proof of their descent bear Rajput names. The appearance of many of them, light in colour, large, and with regular features, supports their claim. Their houses are generally substantially built with mud or brick walls and tiled roofs. Their dress neither

**Section XIII.****DEPRESSED  
CLASSES.****Garuda's  
or Dheda  
Priests.****Kha'ipa's.**

<sup>1</sup> Kha'ipa from *khál* or *chhál* the outer skin, *Chamár* from *chamari* or *charm* skin.

## Chapter XIII.

DEPRESSED  
CLASSES,  
Khálpa's.

among the men nor women, differs from the clothes ordinarily worn by the lower class of craftsmen. They eat the flesh of the cow and other ordinary varieties of animal food, but in practice they live almost entirely on vegetables. Except near Surat, where they drink palm juice to excess, they are temperate in the use of stimulants. In northern Gujarát they rank below, and in southern Gujarát above the Dhedás. Their work is the tanning and colouring of leather, the making of leather buckets bags and ropes, and the repairing of old shoes. The leather is chiefly made from the skins of buffaloes bullocks and cows. They generally receive their supplies of hides from Dhedás and Musalmán butchers. With goat and sheep skins they have little to do. As one of the staff of Gujarát village servants, the Khálpa has under the British Government been continued in his lands on payment of one-half of the ordinary rental. As a class the Chamárs are poor. In religion they observe most of the ordinary Bráhmaṇ rites, consulting a priest either a Kálatia Bráhmaṇ or a Garuda as to the name of the child, sealing betrothals with the red browmark or *chándlo*, marrying their children between the ages of twelve and sixteen, consulting their priest about the lucky day for the marriage ceremony, holding it in the central square or *chori* of a booth built in front of the bride's house, and at death burying their dead and observing the regular rites on the third fourth and twelfth days after death. They show no special reverence to the horse or the snake, and are not firmer believers in witchcraft than most other Hindus. They have a headman or *patel* in each village, and settle all caste disputes by calling together five of their own body. As a class they show few signs of change or progress; almost none of their children receive instruction in Government schools. The two or three Khálpás who have become Christians have received high education and are under-graduates and graduates.

## Sindhvas.

**Sindhva's**, also called Shenvás from plaiting the leaves of the wild date or *shendi*, and Tirgars from making arrows or *tirs*, with a strength of 13,244, are found mostly in north Gujarát. They bear the Rajput surnames of Chhásatia, Makvána, Ráthod, Solanki, and Vághela. Except that they are darker they do not differ in appearance from Dhedás. They speak Gujaráti and live in small mud huts with thatched roofs. Their food is coarse grain, and, except a few in Kaira, they eat whenever they can get it fish and the flesh of all animals and birds. They take opium and drink liquor. They dress like Dhedás. Their women generally wear the petticoat and bodice and a piece of cloth thrown over the head. Except a few who have a silver necklace women wear no ornaments but a pair of brass wristlets. Most of them earn their living by plaiting wild date leaves into matting or making date brooms or ropes of *bhindi* Hibiscus esculentus fibre. The rest are letter-carriers messengers barbers and village servants. As village servants they enjoy a yearly cash allowance of Rs. 12 and hold and till small plots of land. In their leaf plaiting and field work they are helped by their wives and children. They rank between Dhedás and Bhangías. Dhedás do not touch them and they do not touch Bhangías. They are Bijmargis, Rama-

nujás, and devotees of Rámdi Pir and Bhildi Máta. Except the devotees of Bhildi Máta they have no household gods. Bhildi Máta is represented by a cocoanut and is worshipped only when an enemy has to be worried. They observe the ordinary Hindu fasts and feasts but the followers of Rámdi Pir fast on new-moon days and do no work on Fridays. Most of them believe in sorcery witchcraft omens and the evil eye. Their religious head occasionally visits them and receives 2 to 8 annas from each house. Some of them go on fair days to Amba, Bahuchra, Dákor, and Dwárka. They do not enter the temple but worship standing near the door. Both men and women have much taste in singing, sometimes with and sometimes without cymbals and drums. Their sixth-day, name-giving, marriage, pregnancy, and death ceremonies do not differ from those performed by Dhedás. Their Garuda priests officiate at these ceremonies. Among them divorce and widow marriage are allowed. The widow of a man marries his younger brother. Social disputes are settled by a few of the elders. They are a poor class.

## Section XIII.

DEPRESSED  
CLASSES.

Sindhva's.

## SECTION XIV.—RELIGIOUS BELIEFS.

## Section XIV.

ELEMENT  
WORSHIP.

ACCORDING to the Hindus the universe is formed of five elements or *pañc mahabhutani* literally five great beings. The five elements are earth or *prithvi*, water or *ap*, light or *tejas*, wind or *vāyu*, and ether or *ākāśh*. All objects are believed to be composed of one or more of these elements, and when any object is destroyed each of its component parts returns to its own element. Over each of the five elements is a deity, over earth *Khshiti*, over water *Varuna* and *Indra*, over light *Agni*, over wind *Vāyu* or *Mārut*, and over ether *Indra*. Four of these elements, earth water fire and wind, are in one form worshipped by almost all classes of Gujarāt Hindus.

## Earth

Details of the worship of the earth are given under planet worship.

## Water.

Water or *ap*, the second of the five elements is of two kinds, *earth-water* and *sky water*. The deity who presides over *earth-water* is *Varuna* and over *sky-water* is *Indra*.

Water though pure in itself can be defiled. Running water is never, but standing water is always defiled by the touch and use of the unclean. A *Brāhman*, a *Dhed*, and a *Musalman* may all be in the same river or sea and use the water in any way they choose, but a *Brāhman* will not allow a *Dhed* or a *Musalman* to draw water out of a reservoir, pond, or well which he uses. The free or restricted interchange of drinking water determines the social superiority of one caste over another. Thus a *Brāhman* will not drink water out of a pot used by a *Vania* or a *Kāyasth*; a *Vania* or a *Kāyasth* will not drink out of a pot used by a *Kanbi*; a *Kanbi* will not drink out of a pot used by a *Dhed*; or a *Dhed* out of a pot used by a *Bhan* or a *Musalman*. Unlike *Konkan* and *Deccan* *Brāhman*s *Gujarāt* *Brāhman*s allow all but degraded *Hindus* to touch their water pots. Some *Vaishnavs*, particularly the *Marjādis*, are very careful of their drinking water. They allow only those to touch their water who are themselves *Marjādis* and they keep their water where no one can see it. Besides for drinking and washing, water is used for various religious purposes. It removes outward impurity, and the water of a sacred pool or stream cleanses from sin. It is used in every form of worship, in washing idols and in making offerings particularly to the sun. Especially during the four hot months water is dropped on *Shiva's ling* through a small hole in the bottom of a jar or pot. The pouring of a handful of water is needed to complete all religious gifts. The chief suffering of the spirit of the unquiet dead is from want of water to drink. His throat is of the size of a needle-eye and he has a thirst which not less than twelve gallons of water can quench. The watchmen of *Varuna* the water-god are set to keep the spirits from drinking, so their thirst is as continuous as it is intense. To quench



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WORSHIP.****Rivers.**

bathe in a river. The meeting place of two or more rivers is specially sacred. When the river is flooded or immediately after the rains the village headman goes with music to the river bank and throws into the river a cocoanut, milk, a potful of curds, and a woman's robe. A pregnant woman, if she can help it, never crosses a river. If she must cross she throws into the water a cocoanut some betelnuts and a copper coin. Of Gujarát rivers the Tápti, the Narbada or Reva, and the Sarasvati are held particularly sacred. Of other Indian rivers those held most sacred are the Godávari, the Ganges, and the Jamna. Any river near a great seat of pilgrimage has special religious importance. These rivers are worshipped with the usual offerings of flowers cocoanuts and milk by the people on their banks and by strangers when they visit some sacred shrine on their banks. In particular pools in the Reva Godávari and Ganges the bones of the dead are thrown after death rites are performed. The Sarasvati at Sidhpur is sacred, and the river bend to the east of Sidhpur is held to be little distant from paradise. The river is much sought after by persons wishing to perform after-death rites for dead women. The water of the Jamna is stored by most Vaishnavs who sip it after the daily worship is over, and the water of the Ganges is used on all sin-cleansing occasions. The water of one of these two rivers is dropped into the mouth of the dying.

**Ponds.**

Except those near a sacred shrine ponds are not held very sacred. On their fast days people bathe with pond water, and, in some villages, on the bright tenth of *Bhádharva* (September) the village headman worships an unsheathed sword and in the evening throws a cocoanut into the village pond. After this the headman walks round the village pouring out a mixture of milk and water.

**Springs.**

The sudden appearance of a spring is regarded as the outflow of the water of the Ganges and a bath in it is held to be as cleansing as a bath in the Ganges. The spring water is taken home and is poured into the house-well to purify the well. The day of its appearance is kept sacred. The chief hot spring that is held sacred in Gujarát is at Unáí, forty miles south-east of Surat, where thousands of pilgrims gather from the neighbourhood on the *Chaitra* fullmoon (April).

**Wells.**

Certain ceremonies are performed before sinking a well. Some Ods or pond-diggers, Kolis, Bráhmaṇ ascetics, and all fatherless sons are believed to have the power of showing spots where water lies at a certain depth. This they are able to do by their experience, by observation of the geological formation of the country, by the ruins of old wells, and by the presence of the *kamboi* (*Breynia patens* Euphorbiaceæ) bush which is believed to draw its nourishment from sweet water some feet below the surface. On a day fixed by the village astrologer, the spot pointed out by one of these water-showers is sprinkled with water and flowers are strewn over it. A cocoanut or an earthen saucer containing curds and turmeric wrapped all over with red cotton thread is laid in a hole dug in the ground. The digging begins by striking the cocoanut or the saucer with the point of a hoe or pickaxe. Boiled wheat coarse sugar and coriander seed are given to all present, and the village astrologer is paid a rupee. On the appearance of water in the pit a stone daubed with redlead is laid near the top as the home-

of the water goddess. Friends and relations of the owner of the well go to the spot with music, throw flowers and sandal-paste into the water, and offer a cocoanut to the stone. It is unlucky to drink water out of a well before it is worshipped. One rupee is paid to the carpenter before the wooden frame work at the top is erected and to the bricklayer before the masonry work is taken in hand. Bráhmans are feasted before the well is used for watering land.

A month after childbirth all women worship a well. The woman goes to the house-well, makes seven small heaps of rice near its mouth, and lays a betelnut on each heap. She dips four blades of the *daro* grass in wet turmeric powder, and throws the blades into the well along with flowers and some cleaned rice. After this she draws water from the well and uses it for some family purposes. Into the well are thrown the dirty water and refuse of the god-room and old sacred threads which have been defiled by being trodden under foot.

The power who presides over rain is Indra who rules the firmament, regulates the motions of the clouds, and wields the thunder. The common people, especially the better class of husbandmen, have certain signs and forecasts of the weather, partly the result of local observation and partly based on the sayings of Bhadli the daughter of Ughad, a great Márwár astrologer.

The beginning of the south-west rain (June) is believed to be close at hand if for some days the sky has been clouded; if the heat is overpowering; if sparrows and crows flutter their wings in the dust or in water; if the stork sits with its wings outstretched; if the female crane keeps to her nest and is fed by the male crane; if cranes and *jalkukdi* or waterfowl soar high in the sky; if moths begin to fly about; if white-mouthed ants leave their cells with their eggs; if birds come from the sea side or begin to build their nests; if the chameleon becomes red or yellow; if glowworms sparkle brightly at night; if foxes and wolves howl long after sunset; if the water in a shoemaker's earthen jar has generated insects; if serpents hiss or fight with each other; if the fig tree throws out new branches; if the leaves of the thorny milkbush droop; if the berries of the *nim* Indian lilac tree are ripe; if white insects gather on the *hingora* tree; if the *kevada* or Pandanus flowers freely; if the leaves of trees are bitten by insects; if iron becomes rusty and salt becomes watery; if black clouds move north and south; if there is lightning in the north-east; if a cold wind blows from the south-west and north-east; if the rainbow appears in the east; if there is a halo round the moon; and if the sky is yellowish at sunset. The rain is expected on the twenty-eighth day after the first disappearance at sunset of a cluster of three stars called *Arni*; not till the seventy-third day after the day on which the moon enters the *Rohini nakshatra* or star chamber (22nd May-3rd June) with lightning but without rain; on the ninety-first day after the day on which hot and parching winds begin to blow; and six months after the first foggy day. Rain is sure to fall on the first of *Vaishákh* (May)

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if there has been a drizzle and cold winds during the first five days of the dark fortnight of *Fágan* (March). The year will be one of good and seasonable rainfall if the sky is cloudy on any day between the first day of *Mragshirsh* (December) and the second day of *Fágan* (March); if the month of *Mágh* (February) is extremely cold; if for four days from the bright seventh to the bright eleventh of *Mágh* (February) the sky is cloudy; if there is lightning on the evening of the first of *Mágh* (February) and a drizzle; if the wind blows fiercely during the whole of *Fágan* (March); if the *Fágan* (March) fullmoon day is cloudy; if the sky is clear during the whole of *Chaitra* (April); if the moon enters the *Revti nakshatra* or star chamber (28th March - 10th April) on the first of *Chaitra*; if on the bright fifth of *Chaitra* (April) a particular cluster of stars is below the moon; if in *Vaishákh* (May) the sky has five colours and there is a drizzle; if the spring tides on the bright third of *Vaishákh* (May) run very high; if the month of *Jeth* (June) is extremely hot with parching winds; and if the sky is cloudy during the last four days of *A'so* (October).

A cloudy sky on *Ashád* fullmoon (July) is the forerunner of a heavy downpour of rain. If during the day the sky is clear and reddish the Kaubi cultivator is in raptures at the prospect of a good and seasonable rainfall for one month. If on this day the wind blows from the west, there will be a splendid rainfall and a rich harvest; if from the north, there will be drought first and a splendid rainfall afterwards; if from the north-east, the people will be happy and prosperous. If there is lightning particularly in the north-east corner of the heaven there will be a plentiful rainfall and a rich harvest.

The year will be one of partial failure of rain if there is only a drizzle during the time the moon remains in the *Kritika* star chamber (8th - 21st May); if during the time the moon remains in the *Rohini nakshatra* (22nd May - 3rd June) enough rain falls to make water run; if the time of the moon's first entering the *A'rudra* mansion (19th June - 2nd July) is evening and there are good showers during the time it lasts; if during the time the moon remains in the *Mragshir* mansion (11th - 18th June) the wind blows furiously; if on the bright fifths sevenths ninths and fifteenths of *Ashád* (July) there is lightning in the north-east; if the clouds make it pitch dark on the night of the bright eighth and fifteenth of *Ashád* (July); if the bright tenth of *Ashád* falls within the period when the moon is in the *Rohini* mansion (22nd May - 3rd June); if it thunders on the dark first of *Ashád* (July); and if on the dark eighth of *Ashád* (July) the moon and if on the bright seventh of *Shrávan* (August) the sun is clouded at rising. The year will be one of complete failure of rain if it drizzles in *Mágh* (February); if on the *Fágan* fullmoon (March) the wind blows from the south and there is lightning; if during the month of *Chaitra* (April) the sky is cloudy and there is a drizzle especially on the bright seventh ninth and fifteenth; if on the fifth of *Chaitra* a particular



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representing the four wet months of *Ashád*, *Shrávan*, *Bhádharvo*, and *Áso*. The mouth of the jar is closed by an earthen saucer containing cleaned rice. After bowing to the jar, the headman returns home and on the following day examines the four clods. The dryness or wetness of the four months is foreshown by the dryness or wetness of the four clods. On the morning of the bright fifteenth of *Fágan* (March) an earthen jar filled with water and with its mouth closed is buried in the ground over which the *Holi* fire is lit. On the next *Holi* festival the jar is unearthed and the dryness or wetness of the jar foretells the dryness or wetness of the year. On the same day an earthen jar filled with water and with its mouth closed is laid in a hole over four clods representing the four rainy months. The hole is covered with earth and over it the *Holi* fire is lit. On the following day the clods in the hole are examined and their dryness or wetness foretells the character of the months they represent.

On the *Shrávan* (August) fullmoon day on a river bank Bráhmans make two heaps of rice calling one a good and the other a bad year. If a crow alights and thrusts its beak first into the good year heap the year will be a famine year; if into the bad year heap the year will be prosperous. In some parts of Káthiáwár the chief or the state officials, with four earthen pots symbolical of the four rainy months, go to a river bank. The chief or the head official worships the boundary guardian *Khetarpál* represented by a trident, by pouring water and throwing flowers over it. Four men of the party with one of the four pots tied to the waist of each at one plunge dive into the water. The four men come out of the water with the pots still round their waists. The water in the pots is examined and according as it is plentiful or scanty there will be a plentiful or scanty rainfall in the corresponding months of the new year. The pots are afterwards broken to pieces. These pieces are by some taken home and put in their grain stores.

To find what crops will fail and what crops will thrive, the following tests are taken. On the fullmoon of *Fágan* (March) heaps of various kinds of grain are piled in some open space. Next day the heaps are examined and those crops will fail whose heaps are scattered. On the *Ashád* fullmoon (July) a *tola* weight of different grains in separate wrappers is put in an earthen jar and the jar is laid in a Shaiv temple. On the next day the different grains in the wrappers are reweighed and according as they rise or fall below the original weight the grains will sell cheap or dear during the coming year.

A branch of the thorny milkbush or *thuveria* with four twigs representing the four rainy months is put in the *Holi* fire for some minutes and is then taken out. The rainfall will be light in those months whose representative branches have been injured by the fire.

Bhil, Koli, and Dubla husbandmen use the following tests to find if the year will be wet or dry: On a day some time before the rain sets in a man and his sister's son stand near the village well with their faces turned towards the sun. A date-palm stick is given to



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streets in rags and in a plaintive tone ask alms from door to door. It is a hopeful sign if the people, especially if the close-fisted, taking them to be beggar children, listen to their prayers and give them grain. Sometimes wealthy and respectable women go about the street at midnight and knock at other people's doors. When asked what they are the women say in a feigned voice they are famine-stricken people from Márwár. As a rule Bhil women do not shoot with a bow or use a sword. Only when the rains hold off for long and threaten scarcity, Bhil women go to the temple of the village goddess with bows and arrows, and there they abuse the goddess, smear her idol with cowdung, and sing dance and jump as if preparing to commit a dacoity or *darora* by stealing the buffalo from the herd grazing in the neighbouring village. Generally when women come in this way to steal a buffalo the cowherd in charge of the cattle offers no resistance. The buffalo is led in triumph to the shrine of the goddess and killed with clubs and sticks. Round the dead animal the women dance for a long time and then distribute the food among themselves. The Bhils say that the women perform this buffalo-killing rite to shame the gods into pity and to convince them how badly off they must be when women have to take up arms.

## Fire.

Of the five elements fire or *agni* is held most sacred by almost all classes and its worship is widespread. Fire is believed to be one of the elements of the soul and to be the cause of the natural warmth of the body and of the digestion of food. Besides in burning the dead, it is used in all sin-cleansing rites. To complete thread, marriage, and pregnancy ceremonies offerings are made to fire. Bráhmans hold fire in high veneration; it is their Vishvadev or Universal Lord and they daily offer it a few pinches of cooked rice. Bráhmans specially worship fire on no-moon days. It is used in all sacrifices. Bráhmans produce the fire which is used in the fire sacrifice or *agnihotra* by rubbing together two pieces of *kher* Acacia catechu wood. The fire thus obtained is used for sacrifice and is kept continuously alive in the house by adding to it logs of the *pipal*, *shami*, *vad*, and *khákhro* trees. This fire is worshipped in the morning, at noon, and in the evening. If the sacred fire goes out fresh fire is brought with music from the house of some one who kindled it by the friction of wood, and has used it in performing a sacrifice. When brought to the house the new fire is laid in a masonry receptacle. Rajputs in native states and most trading classes in the evening bow to the lamp and to each other; traders and shopkeepers offer sandal-paste and flowers to the lamp; and all craftsmen, Souis Luhárs and Kansárás, who use fire in their calling, make daily offerings of clarified butter and rice to their fire-place. Anything that has become unclean is purified by throwing it in fire. Sita the wife of Rám, after her deliverance from Rávan, is believed to have been purified by walking on live charcoal, and all Bráhmans with the help of live charcoal purify their pots that have been defiled by being used by others than themselves or by women in their monthly sickness. On the other hand those who have been burnt to death by fire or lightning are believed to become unfriendly spirits or *bhúts*. Fire is one of the great spirit-scarers in all cases of spirit possession.



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## Wind.

*Ashád* (July) fall on a Tuesday; and if jackals howl during the day time. Lightning or *vijli* is believed to be the daughter of Nand Mer the foster-father of Krishna. Continual flashes of lightning in the north-east foretell a heavy fall of rain.

The human soul is believed to be a phase of the wind-god or *Váyu*. All Bráhmans in their daily worship try to regulate their breathing by keeping their four right hand fingers over their left nostril and the thumb over the right nostril. At their meals before touching any other food all Bráhmans eat as the soul's offerings three pinches of cooked rice. Rheumatism, epilepsy, and madness are believed to be wind complaints and to be caused by the evil influence of the wind-god. They are believed to be cured by engaging Bráhmans to repeat verses in honour of the wind-god and by making gifts to Bráhmans. As a cure for rheumatism people wear on their right elbow a *pipal* or *ánkdo* leaf bearing certain words in honour of the wind-god. The following are some of the current beliefs regarding the direction of the wind. If on *Fálga* fullmoon (March) the wind blows from the south there will be a terrible famine; if it changes every now and then the king is in danger and there will be a civil war. If on the bright third in *Vaishák* (May) the wind blows in the early dawn from the north-west the crops will prosper; if it blows from the south there will be a famine. If during the time the moon remains in the *Mragshir* star-home (4th-18th June) the wind does not blow fiercely the prospects of the season are gloomy. If the first day of *Jeth* (June) falls within the *Mragshir* period injury to the crops by the wind will be averted. If on the *Ashád* fullmoon (July) the wind blows from the east the crops will be injured; if from the south the wells and ponds will dry and there will be a famine; if from the west the crops will prosper and the rainfall will be seasonable; if from the north the rains will hold off for a time; if from the north-east the people will prosper; and if the wind fails there will be an earthquake.

TOMB  
WORSHIP.

Tomb-worship is not common. The few tombs that are worshipped are those raised over the remains of a *sati*, that is a woman who burnt herself with her dead husband, of an ascetic, and of a Musalmán saint. Till widow-immolation was suppressed by Lord William Bentinck in A.D. 1829 the practice of a woman burning herself with her husband was common. By sacrificing herself the woman was believed to be taken to heaven and to be united for ever with her husband, and her relations and friends specially honoured. The practice of a woman burning herself on her husband's funeral pile was not confined to particular castes or to particular districts. Among the most sacred *sati* tombs in Gujarát are those of Shivkorbái a Nágar Bráhma woman at Surat, and of a Vanjára woman at Válod in the Bárdoli sub-division of Surat; of a Sáthodra Nágar Bráhma woman named Dhankorbái in the Borsad sub-division of Kaira; of a Bharvád woman named Rájábái at Viramgám in Ahmedábád; of a Modh Vánia woman in Mahi Kántha; and of some Bhansáli women in Cutch. Of these Rájábái of Viramgám was said to have been a remarkably finelooking woman, whose beauty drew the notice of a





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washed was laid over a pile of wood. Párvati bathed and prayed to the sun. Her loosened hair was oiled with clarified butter and she walked seven times round the shed. After bowing to the sun and to the crowd she entered the shed and squatted on the pile of wood with the body of her dead husband in her lap. While thus seated several huge logs of wood were so piled round her that she was fixed fast breastdeep in wood. Every inflammable substance was added to the heap. When all was ready the deafening din of drums and trumpets was doubled, the crowd raised a mighty shout, and the Bráhmaṇ priest taking two lighted torches inside the shed gave them to Párvati who held one under her oiled hair and the other under the driest fuel near her. As the shriek of a burning woman is unlucky to hear, deafening music was played until the shed was ablaze. As the shed burned, the people bowed to it, and after bathing returned home.

Over the spot where a woman was burnt a masonry platform or *devadi* used to be erected generally by the chief, and sometimes by the members of her family. A stone is set on the platform which is sometimes canopied, and on the stone are carved the sun and the moon and the figure of a woman with her right arm uplifted. Sometimes a religious grant is made by the chief for the daily worship of the platform. The members of the woman's family visit the platform generally on the dark fourteenth of *A'so* (October), daub it with redlead, lay a lighted lamp near it, and offer a cocoanut and a robe to it. The platform is also similarly worshipped by barren women and by fever-stricken people. Some Bhils, Dublās, and other early tribes lay cakes and curds near the platform hoping by the offering to be cured of fever or to recover a lost animal. The members of a *sati's* family are believed to cure baldness and tumour by blowing water from their mouths over the bald or swollen spot.

The tombs or masonry platforms raised on a river bank over the remains of a Hindu ascetic are called *samádhs*, because the ascetic is believed at the time of death to be in a state of mental absorption or *samádhi*. These tombs are raised either by the family of a layman who renounced the world or became an ascetic a short time before his death, or by the disciples and followers of a man who before his death had long been an ascetic. A stone is set on the platform and on the stone a pair of footprints are carved. These tombs are worshipped by the dead man's family or disciples daily or at least on Sundays Tuesdays and Thursdays on the *Ashád* fullmoon (July) and on the anniversary of the ascetic's death, and by other high caste Hindus on high days when they go to bathe in the river. Some ascetics consider it meritorious to sit on the platform on the newmoon day of *Kártik* (November). The seat or the sleeping cot of the saint are also worshipped by his followers and are always allowed to remain empty and unused.

Most Hindus hold sacred the tomb or *takio* of a Musalmán saint called *pir* or *sái* (that is sháhíð or martyr) which is generally shaded by a fig, a *ráyan* *Mimusops indica*, or a tamarind tree. Except by the followers of Svámináráyan, the tombs of Musalmán saints are visited by middle and low caste Hindus on high days or











## Section XIV.

DISEASE  
WORSHIP.*Healing  
Shrines.*

The three shrines chiefly frequented by the sick are at Bahucharáji thirty miles north of Viramgám, at Vadáli twelve miles north of Idar in Mahi Kántha, and at Junágadh in Káthiáwár. The goddess Bahucharáji is visited by the lame blind impotent and childless from the neighbourhood and from other parts of the province. They draw near her temple and remain seated beside the sacred pond of Mánsarovar, touching no food until they fancy they have heard the goddess promising them the accomplishment of their desires. They then bathe in the pond and the impotent particularly are believed to be cured by the bath. Regarding the miraculous power of the water of this pond the following story is told. A Chávda ruler of Pátan and a Solanki chief of Kálri resolved to unite their families by marriage. But, by evil chance, both kings had daughters, neither had a son. The Kálri chief passed off his girl as a boy and the marriage was celebrated. Difficulties ensued, and the girl-husband found herself forced to flee from Pátan. Near Bahucharáji she rested awhile. Her slut plunged into the Mánsarovar and to the wonder of the princess came forth a dog; her mare jumped in and came forth a stallion; the princess then tried the magic of the water and she changed into a man. The wooden image of the goddess Revali at Vadáli is visited by the lame, blind, paralytic, and stammering. After they are seated in front of the goddess, the temple servant, a Suthár woman, lights a lamp before the goddess. On a footstool covered with red cloth nine coppers, some maize, a cocoanut, and a lighted lamp are laid. While the sick man sits near the stool the temple woman keeps passing her hand over the lamp before the goddess rubbing her face with it. After some time she becomes possessed by the goddess, and rocks to and fro. While thus possessed a lighted torch is placed in her left hand, and she alternately waves the torch over the sick man, and passes her right hand over the lamp before the goddess. This waving continues till the sick man is believed to be cured. The tomb of Dátár Pir at Junágadh is visited by persons suffering from guineaworm. Vows are taken, and after the disease is cured the diseased wears an iron ring on the right ankle until he has offered a silver wire to the tomb.

*Barrenness.*

Barrenness in women is believed to be caused by the unfriendly influence of a god or goddess, or of a planet, or of some offended spirit. Both the woman and her husband hold it a curse, partly on account of the social contempt which accompanies it and partly because the after-death state of the childless is wretched unrelieved by the rites which a son can alone properly perform.<sup>1</sup> In high caste Hindu households a son is a necessity on religious grounds, and when there is no natural son a son is adopted. A barren woman is contemptuously called *vánjani*. She tries to get rid of her barrenness by a variety of means. She consults Jain priests, Bráhmans, Jogis or Telia Rájás, who wear oily clothes and are versed in palmistry; drinks charmed water; or ties amulets on her left elbow or neck. If the barrenness is believed to be caused by the anger of some god or goddess, she quiets them by prayers and by giving them their pet offerings, or she calls in the aid of

<sup>1</sup> The sight of a barren woman or a childless man in the early morning is unlucky.













## Section XIV.

DISEASE  
WORSHIP.*Small-pox.*

narrowly escaped serious injury ; wafer-biscuits if the child has been restless ; jasmin flowers if the body has been foetid ; and rice stalks if the small-pox has been very close and in clusters. If there has been much coughing a mixture of *bájrí* flour and coarse sugar and salt are offered to the stone image of *Ái Thánsi* the sister of the small-pox god. If the child's life has been despaired of, a goat or a cock is sacrificed or let loose or the goat's ear is chopped off and then let loose, or a likeness of the child in wood or carved on a silver-plate is offered ; or the child is laid before the idol and then taken up in return for money ; or the child is weighed in a scale against dry dates, salt, grain, coarse sugar, sugarcandy, or spinach, or if the child's parents are rich against silver or copper coins, or a clay or cloth horse is offered. In honour of the worship Bráhmans or friends and relations are feasted with a preparation of curds and cakes, and sometimes strolling players or *Bhaváyás* are engaged to play before the small-pox god. Except that they are less detailed the same ceremonies are performed when the child is attacked with measles and chicken-pox or when it is vaccinated. In a plague of cattle-pox the disease-quieting ceremony is performed by the villagers. At the end of the street or on the outskirts of the village an upright post supporting a yoke breadthwise is sunk in the ground. The yoke, the symbol of the yoke goddess or *jusri máta*, is decked with flowers, redlead is applied to it, and fire is lit before it. The owners of the cattle also worship the small-pox god of the village, refrain from washing their head and clothes, and offer to the small-pox god the likeness of the animal carved on a silver-plate. As a safeguard against the putrefaction of the diseased limbs of the animal one hundred and twenty-five rice grains cleaned with the entire finger nail and dammer are offered to the small-pox god.

ANIMAL  
WORSHIP.*The Cow.*

Among high caste Hindus, except among *Shrávak Vániás*, the cow, as the representative of the heavenly cow or *Kámdugha* the giver of the heart's desire, is the most sacred of animals. The cow, particularly the black cow or *Kapiládhenu*, with a calf is particularly sacred. Because Vishnu in his eighth incarnation as Krishna reared the cows of his foster-father Nand Mer, some do not take their food before applying flowers and sandal-paste to the cow's forehead ; and some always give part of everything that is cooked to a cow to eat. The rice balls offered to dead ancestors in the *shrúdh* or memorial service are given to none but the cow. Her tail mouth and haunches are particularly sacred. In all watering places for cattle the water from a well passes into the receptacle through a brick-made cow's mouth. The tail of the cow, with the help of which all high caste Hindus hope to cross the hell river *Vaitarni*, is applied by passers to their eyes, or, instead of the tail, the passers put their right hand on the cow's haunches and apply their hand to both eyes. The five cow-gifts or *panch gavya*, milk curds clarified-butter urine and dung, are used in all religious ceremonies as purifying substances. A sip of cow's urine as the cow passes is generally taken by pious Hindus. Cow's dung is the favourite wash on the floor of every house, and dung-cakes

















## Section XIV.

ANIMAL  
WORSHIP.*The Serpent.*

worshipped and fed on milk. When they cannot get a live cobra the women content themselves by offering jasmin flowers, milk, and cotton thread to a silver cobra or to a painted cobra on a house wall or on a footstool. A centipede and a scorpion are also sometimes painted near the cobra and flowers are offered to them. After making the offering the woman bows to the cobra's image saying 'My children are your children, therefore pray do not frighten them.' On that day the women of the family, particularly the head, eat nothing that has been cut or pounded. The only food that is taken is a mixture of unpounded rice and split pulse or the flour of *bájri* or rice mixed with sugar and clarified butter.

The spirit of the snake is believed to enter into the body of the person it bites. When a person is bitten by a snake a professional snakecharmer or an adept in curing snakebites is called. The adept gives charmed cowdung ashes to be rubbed on the bitten part or while repeating some charm ties knot after knot on a thread. If the person is still restless the adept dashes seven handfuls of water on the eyes of the sick and otherwise tries to force the snake to leave the body. Under the influence of the water or charm the snake through the person bitten tells why he bit the man. If the injury which prompted the snake to bite was slight, the snake agrees to leave his body; if the injury done was heavy the snake persists in not leaving the body, and the patient dies. It is unlucky to see a serpent cross the road from right to left when starting on a journey.

*The Spider.*

When a person is wounded or bled the web of a spider is used to staunch the blood and cure the wound. The fall of a spider on a man is unlucky. Leprosy is known as the spider's poison.

*The Frog.*

The frog is sacred to the rain-god Indra. When there is a drought Bhil, Koli, Kanbi, and Vághri women make a clay frog and stick in it *daro* grass or three sprigs of the *nim* tree. The frog is laid on a board and the board is borne on the head of one of the women. The party move from door to door singing the praise of the god of rain. As they approach each house one of the women pours water on the frog and the party pass on after receiving a dole of grain. A copper or silver coin which has been laid between a male and a female frog when breeding is supposed always to bring luck to its owner.

*The Alligator.*

The alligator or *magar* is supposed to be the animal ridden by a witch or a witchscarer. One of the gods of Bhils, Várlis, Dublás, and other wild tribes is Magardev the alligator god.

*The Lizard.*

The lizard is much dreaded; its touch causes uncleanness. The saliva of a lizard is considered a deadly poison. Women use the tail of a chameleon as a charm for captivating lovers.

*The Ant.*

The ant is sacred and it is a great sin to kill ants. Pious Vániás and Shrávaks throw rice or wheat flour on ant-hills and into the hollows of trees.

*The Cock*

The cock is sacred to the goddess Behecharáji and is her carrier. Some followers of the goddess worship the image of a cock stamped on a metal plate and wear the plate either round the neck or on the



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ANIMAL  
WORSHIP.*The  
Kingfisher.*

sometimes a gold cuckoo is given to the Bráhmaṇ priest. The sound of a cuckoo when a man starts on a journey is particularly lucky.

The kingfisher called *nilkanth* or *chás* is, from its green throat, believed to be an incarnation of Shiv or Nilkanth whose throat was stained green by a dose of poison. The kingfisher is held particularly sacred by the Rajputs who consider the sight of a kingfisher a sign of their enemies ruin. On the *Dasara* festival, after the worship of the *sami* tree, Hindus find a kingfisher and after looking at it and bowing to it they distribute sugarcandy among themselves. Some Deccan women are also anxious to catch sight of a kingfisher on the bright thirteenth of *Shrávan* (August).

*The Crow.*

The Hindus believe that the spirits or one of the spirits of the dead pass into crows. On his return from the burning ground the chief mourner offers rice balls to crows on the roof of the house. Cakes are also offered to crows on a man's yearly death-day. All pious Bráhmans before taking their meals daily offer cooked rice to crows. Crows are believed to have a foreknowledge of the dryness or wetness of the year, and therefore in the month of May crows' nests are examined. If the nests of crows are on the top of the tree sheltered by leaves and branches, the rainfall will be heavy, if in the middle the rainfall will be moderate, and if on the side of the tree exposed to the westerly wind the rainfall will be light. The cawing of a male crow on the house roof is unlucky; the cawing of a female crow foretells a guest. If a crow alights on a man and strikes him on his head with its beak the man loses his health and sometimes dies. The sight of a crow to the left when a man starts on a journey and to the right on his return is lucky. To see a male and female crow having connection is so unlucky that the only means by which the seer can save his life is to send word to his friends that he is dead. The sense seems to be that the ancestral spirit in the crow is so enraged at being seen that he vows the death of the seer, but is pacified on hearing that the seer is already dead.

PLANT  
WORSHIP.

The mango *ambo* *Mangifera indica* is sacred. On the bright or dark seventh of *Shrávan* (August) a young mango tree is planted in the hearth and is worshipped by women that their children may not be attacked by small-pox. A mango post is generally set up at a marriage before the worship of Ganpati. Mango leaves are used as festoons on all lucky occasions and in the *shánti* or disease-quieting ceremony mango branches are thrown into the fire. The young leaves and buds are held to have been one of the five arrows of the god Cupid or Madan and are offered in worship in the name of Shiv especially during the month of *Mágh* (March).

*A'mli.*

The tamarind *ámli* *Tamarindus indica* is said to be the wife of Brahma, and, as his wife, is worshipped during the month of *Shrávan* (August). Eating cooked food under the shade of the tamarind is believed to be as effective as the gift of a cow. The tree is said to be much haunted by spirits and is worshipped on the bright fourteenth of *Kártik* (November) by persons suffering from spirit possession. The day is kept as a fast. Among the Garásiás or Rajput landholders the tamarind is worshipped at the time of marriage. To





## Section XIV.

PLANT  
WORSHIP.*Chandan.*

provided the day falls on a Tuesday. On these two days the sun is first worshipped and then the *champo*. *Champo* flowers cannot be offered to Shiv.

The sandal tree *chandan* *Santalum album* is a sacred tree. The tree is not worshipped, but paste made from its wood is used in every-day worship and for brow-marks.

*Darbha.*

The *darbha* grass *Poa cynosuroides* is much used in all religious ceremonies, both lucky and unlucky. A blade of *darbha* grass is held by the bride and bridegroom just before their hands are joined; and a blade of this grass represents the dead in the *shrúdh* or memorial service. This grass is cut only on the last day of *Shrávan* (August) when the year's supply is stored. Before it is cut sandal-paste and flowers are offered to it.

*Daro.*

The *daro* grass *Cynodon dactylon* is Ganpati's favourite offering. The day sacred to it is the bright eighth of *Bhádaro* (September) when women particularly barren women drop water, flowers, red-powder, and rice on it. Kanbi women on that day do not cut grass or any other vegetable. The day is kept as a fast day. This grass-worship is believed to set at rest the spirits of the uneasy dead.

*Kákadi.*

The fruit of the cucumber or *kákadi* is worshipped by widows on the day the *Kark Sankránti* begins provided that day falls on a Monday and in the month of *Shrávan* (August). To change her lot in her next birth the widow fasts on that day, does not sleep during the night, feasts a Bráhmaṇ on the second day, and presents him with a gourd.

*Kadamb.*

The *kadamb* *Nauclea kadamba* is believed to be an immortal tree because the eagle, Vishnu's carrier, perched on it with the nectar that was obtained when the ocean was churned. The tree is sacred to Krishna with whose love sports with the milkmaids of Vandravan it is associated. As the milkmaids got what they wanted by worshipping this tree, women worship it in *Kártik* (November) to gain what they wish.

*Karen.*

The oleander *karen* *Nerium odorum* is worshipped on a Tuesday by unmarried and childless men who trace their ill luck to the evil influence of the planet Mars or *Mangal*. It is also worshipped by those wishing to gain the favour of a female spirit or *jogani*. The flowers of this tree are favourite offerings to goddesses and to the sun. Among the Máthur Káyasthas, on the marriage day the bride and bridegroom strike each other with an oleander twig.

*Kel.*

The plantain *kel* *Musa sapientum* is worshipped in the month of *Shrávan* (August) by barren women and by unmarried men. The fruit is the favourite food on all fast days.

*Khákharo.*

The bastard teak *khákharo* *Butea frondosa* is believed by some to be the home of Brahma the creator and is worshipped in the month of *Fágan* (March). Others believe it to be the home of a goddess before whom in fulfilment of a vow boys have their heads shaved for the first time. A bough of this tree is held by the boy at the time of the thread ceremony, when some Bráhmaṇs worship the tree.

The bastard teak is held sacred by the Rajputs who throw flowers and sandal-paste on it before and after marriage and before the first head-shaving. Its favourite offering is barley flour mixed with sugar and clarified butter. Its leaves are the proper covers for offerings made to Vishnu, and the middle leaf of a bunch of three leaves is used as a wrapper in all spirit-scaring rites.

The milkbush *kharsāni* *Euphorbia tirucalli* is worshipped only by those who want to secure the favour of a spirit named *Bhānumati* who is believed to live in it.

The *nim* or *limbdo* *Meia azadirachta* is regarded as the home of Vishnu in his form of *Jagannāth*. It is worshipped in an attack of small-pox by women who bow to it and lay a lamp fed with clarified butter near its trunk. A child attacked with small-pox is laid on *nim* leaves and fanned by *nim* twigs. In the *shānti* or spirit-quieting ceremony the twigs are thrown into the fire. A man possessed by a spirit is cured by having *nim* twigs brushed over his face. The juice pressed from its leaves is drunk especially by Deccan people on the first day of *Chaitra* (March-April).

As there are very few cocoa palms or *nālieri* in Gujarāt the tree is seldom worshipped. As an emblem of the family goddess the nut is much worshipped by all classes. A cocoanut is also a favourite offering to other goddesses.

The *pālaspiplō* *Thespecia populnea* is worshipped by those wishing success in any undertaking. The tree is also called *nandi vraksha*. Shiv or Nandishvar, that is the lord of the bull, was once so badly used by his father-in-law, who was performing a great sacrifice, that in anger *Pārvati* killed herself. After this Shiv went to the *pālaspiplō*, bowed to it, and again went to his father-in-law who received him civilly.

The *piplo* *Ficus religiosa* is believed to be the emblem of Vishnu, and the haunt of *Munja* the spirit of a thread-girt and unmarried Bráhmaṇ lad. To quiet *Munja* water is poured on the *pipal's* roots, sometimes daily sometimes during the whole or part of *Kārtik* (November), *Uchaitra* (April), *Shrávan* (August), *Bhádharvo* (September), and the intercalary months which are sacred to Vishnu and to the performance of after-death rites. The *pipal* is worshipped on the day of the month and the day of the year on which a man died, and from the third to the twelfth day after a death *shrādhā* or memorial services are performed under its shade by the eldest surviving male child of the deceased. The tree is also worshipped on the elevenths of every Hindu month. On the no-moon day of each month, especially when the no-moon falls on a Monday, high caste Hindu women hold it meritorious to throw flowers water and sandal-paste on its roots and to walk 108 times or more round it, giving a plantain or *jamruk* or any other kind of fruit to a Bráhmaṇ each time the round is completed. After the rounds are over the woman throws a cotton thread or a waistcloth on the tree. The rounds are also made on Saturdays when in the hope of growing rich people tear off scraps of the *pipal* bark. Among Bráhmaṇs particularly a girl cannot

## Section XIV.

PLANT  
WORSHIP.*Kharsāni.**Limbdo.**Nālieri.**Pālaspiplō.**Piplo.*

## Section XIV.

PLANT  
WORSHIP.*Piplo.*

remain unmarried after she has come of age. A grown girl who remains unmarried owing to some natural defect is married with full rites to a *pipal* tree, so that any violation of the rule is avoided. As the *pipal* is believed to be the emblem of Vishnu, it is married to the basil or *tulsi* plant. Some childless persons who trace their misfortune to the influence of some evil spirit cause the Bráhmánic thread ceremony to be performed for a *pipal* tree and have a brick platform built round its trunk. Bhils and Kolis worship the *pipal* on the bright eleventh of *Fágan* (March) which is among them a day sacred to spirit-worship. The tree is on no account uprooted or destroyed and except for sacrifice its wood is not used as fuel. The leaves are used in all spirit-scaring rites.

*Sákarkolu.*

On the dark fourteenth of *Vaishákh* (May), pumpkin or *sákarkolu* seeds are dropped in the house-yard and from that day the husband and wife daily worship the seedlings for six months. By worshipping the pumpkin people hope to see their children prosper.

*Shami.*

The *shami* *Prosopis spicigera*, also called *aparajita* that is the Unbeaten, is regarded as Shiv's wife and is called Vijayádevi. The tree is held sacred by all classes of Hindus but chiefly by Rajputs, because on it the Pándavs hung their arms when they were banished. The arms were turned into snakes and remained untouched till the owners came back to claim them. By worshipping this tree on the *Dasara* festival in October, Rám conquered Rávan, Váli conquered Sugriv, and the Pándavs conquered the Kauravs. *Shami* worship on *Dasara* Day (October) is held so lucky that after the *Dasara* worship the Rajput chiefs used to go to war even in an unlucky hour. On *Dasara* Day people go to a *shami* tree, sprinkle it with milk curds sugar clarified butter and honey, wash it with water, and hang garments upon it. They light lamps, burn incense, make red marks on the tree, sprinkle it with rose-coloured water, set wheat-stalks betelnuts and offerings of food before it, and walk round it. As they walk they repeat verses telling how the *shami* tree purifies from sin, destroys enemies, cures diseases, and ensures success. Then turning round they worship in order the ten *dig-páls* or guardians of the ten points of heaven beginning with Indra the god of the east. They then break and throw from them the silken wristlets which were tied on the Balev festival in *Shrávan* (August). After the *shami* worship the people return home taking with them a few *shami* leaves, some earth from near its roots, one or two betelnuts and a few of the wheat-stalks that were offered to it, some of which they fix in their headdress. Of these articles they compound a ball called *sukaniu* or the peace-maker which the worshipper keeps with him for luck and takes with him when he starts on a journey. Next *Dasara* Day the ball is laid near the tree and a fresh one is made. Besides on the *Dasara*, the tree is worshipped on marriage occasions when one of its branches is cut and turned into a post to be planted in the marriage booth. It is unlucky for a man to have married three wives. A man wishing to take a third wife marries a *shami* tree in the same way as some men marry the *ánkdo* or swallowwort, and afterwards marries the woman who thus becomes his fourth wife. In



## Section XIV.

PLANT  
WORSHIP.*Tulsi.*

owner of the plant with the basil pot near her then go regularly through all the Bráhmānic marriage rites. The owner of the plant presents gold and silver ornaments to the image the owners of which also receive cash presents as the bridegroom's parents. Vishnu's marriage to the basil plant on the bright eleventh of *Kartik* (November) begins the yearly marriage season. Besides on the bright eleventh of *Kartik* the basil plant is held sacred on other occasions. The sesame seed is the emblem of Vishnu and some women for four years during the whole of *Shravan* (August) or during its latter half worship sesame seeds or plants and the basil plant together. During this period they wear on their neck a cotton thread of thirty knots, eat only once a day, avoid cooked vegetables, and before eating utter and cause a friend to utter the words *Tal Tulsi*. On the last day of the month the basil plant is covered with a woman's robe. To get rid of barrenness women sometimes walk 108 times round the basil and the *pipal* planted together. *Tulsi* leaves, Vishnu's favourite offering, are believed to have great sin-cleansing power, and a basil leaf is put in the mouth of the dead. The dry wood of the *tulsi* plant is always added to the fuel with which a dead body is burnt.

*Umbar.*

The *umbar* *Ficus glomerata* is believed to be the resting place of the sage Bhrigu. It is a common belief that a hidden stream runs near every *umbar*. The tree is much worshipped during the *Navratri* holidays in October by people wishing to make money and to learn.

*Vad.*

The Indian fig *vad* *Ficus indica*, from its matted air roots, is believed to be the emblem of Shiv who wears matted hair. With the object of lengthening their husband's and their children's lives, married women worship the Indian fig tree on fullmoon days. The fullmoon of *Jeth* (June) is particularly sacred to the Indian fig. On that day married women throw flowers, sandal-paste, and a cotton thread on the roots of the *vad*. Some women in honour of the *rad* take their meal on the night of the bright thirteenth, at noon on the fourteenth, fast on the fullmoon day, and sup on the night of the dark first. Some married girls for four years after marriage worship the *rad* on every fullmoon day. During the fullmoon days of the first year they eat but once, during those of the second year they eat uncooked articles, during those of the third year they live on fruit roots and vegetables, and during those of the fourth year they fast. The branches of the fig tree serve as fuel in all fire sacrifices.

HILL  
WORSHIP.*Sacred  
Hills.*

Hills are held sacred by Bráhmans because their crests are like the *ling* and because Shiv's consort is Párvati the hill spirit; by Vaishnavs because the hill top is the abode of Vishnu, and because Krishna is believed to have supported the Govardhan mountain on his little finger; and by Bhils, Kolis, Chodhras, Gámtás, and other wild tribes because they regard hills as the dwellings of Ahidodungar, Kavádiogadh, Mediogadh, Dungri, and other hill-gods. Shrávaks or Jains also attach a special holiness to hills. Some Hindu gods and goddesses have their temples on the upper slope or on the top of a hill, and the pilgrims to the shrines hold it meritorious to climb to the temple on foot or to walk round its base. The hill near the Mahi Kántha village of Sátilasan is much frequented by women who cannot suckle their infants. In a

cavern on the top is a stone called Dudhel Máta or Milk Mother through which milk-white water oozes. A woman who cannot nurse her child goes to the cave taking a white bodice, and allows a few drops of the milky water to fall on that part of the bodice which covers the breast. After laying it on the stone the woman puts on the bodice and finds that her supply of milk has increased. In south Gujarát at the marriages of low caste Hindus flowers and sandal-paste are offered in the name of seven hills, among them the Násik hills of Sálher and Mulher. On the first day of *Kartik* (November) and sometimes on the bright eleventh of *Kartik* and the dark eighth of *Shravan* (August) a heap of cowdung is made in Vaishnav temples opposite Krishna's image. On the first day of *Kartik* some Koli and cultivating Rajput women sweep their houses in the morning, gather the dirt in a pot, and lay the pot at the place where four roads cross. On her return before entering the house she lays a lump of cowdung on the finger of a cowdung image of Krishna. Miniature flags are stuck in the lump which is called the Govardhan mountain, and toy cows are set near it. The woman then bathes and after her bath throws sandal-dust and flowers on the image and on the dung lump, and offers them cooked food. This mode of worship continues till the twelfth day, on which, after making them an offering of rice and split pulse, the image and the lump are thrown into a well or a pond. Instead of making the image some, for the safety of their cattle, make a four-cornered dung-heap on the veranda and drop over the dung-hill a few *juvár* grains. A lamp fed with clarified butter is kept near the heap in the evening. It is allowed to remain till the *Holi* holiday, on which day it is taken and thrown into the fire. Bhils, Dhankás, and other wild tribes on the no-moon day of *Bhádharo* (September) play, dance, and sing at the foot of a hill. They offer clay horses, a cocoanut, and the flesh of a goat to a hill and walk round its base. In fulfilment of a vow taken to cure family sickness or cattle plague they worship the hill by offering it cleaned rice, betelnuts, *moha* or palm-juice liquor, and the flesh of goats and fowls. If the hill is far off, a small heap of rice is made, a betelnut is stuck on the top of it, and redlead is applied to it. A childless husband or a bachelor sometimes goes to a hill and says 'Father Hill, if I get a child or a wife I will bathe thee and others.' If he succeeds in getting the child or the wife he bathes as many hill sides as he promised, that is he burns them with fire. Some Maráthás in south Gujarát worship the hills as an appeal to the rain-god for a heavy rainfall.

Over the whole of Gujarát ripe grain is worshipped at harvest time, and in south Gujarát Koli and Dubla cultivators sacrifice a cock on the occasion. No new grain is taken into use without first worshipping it or giving some of it to Bráhmans. In some native states on the no-moon day of *Shravan* (August) a small quantity of each grain and vegetable crop is gathered in a miniature booth. The chief of the state or the headman of the village throws flowers and sandal-paste on the heaps, and the grain is distributed among the villagers. In Rewa Kántha, in the month of *Bhádharo* (September) when the early crops are reaped, the Bhil and Koli cultivators of the village meet and on an appointed day the headman offers

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HILL  
WORSHIP.Sacred  
Hills.GRAIN  
WORSHIP.



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GRAIN  
WORSHIP.

twelve buffaloes, twelve goats, and twelve cocks to their gods, Béva and Chamunda, whose homes are in rough round stones set under a teak tree. The villagers drink liquor and milk. On the *Dasara* festival in October the main gate of a temple is sometimes festooned with the ears of as many grains as are available. On the *Makar Sankrānt* in January grain is worshipped and given to Brāhmans. On the first day of *Kārtik* (November) preparations of almost all local grains are offered to Krishna in Vaishnav temples. The bright fifth of *Bhādarvo* (September), called *Rishi Pūñchem* or the Seer's Fifth, is set apart for the worship of grain. On this day, particularly among the agricultural classes, no woman who is of age eats salt or any grain that has been grown in a ploughed field. They eat the seeds of a grass called *sāmo*, and a coarse rice called *namār* which grow in wastelands or in ponds. These grains are supplemented with vegetables grown in the houseyard or in an unploughed garden. On this day women neither grind nor thresh corn. By eating these coarse grains women hope to have a regular monthly sickness, to increase their fruitfulness, and to get rid of their womanhood in their next birth.

Harvest  
Forecasts.

The following rites are performed to ascertain whether the next harvest is to be good or bad. On the bright second of *Vaishākh* (May) a miniature booth is made outside of the village, and in it a pot filled with water and with its mouth covered by a cake is laid. Small heaps of different grains are piled round the pot and some cotton wool is set near it. A copper coin is also laid to represent the chief, and a betelnut to stand for the minister. On the morning of the third the villagers examine the booth. If the ants have interfered much with any kind of grain during the night the people think that that grain will be scarce during the coming year. To whatever direction the cotton has been moved there they believe cotton will be in demand. The chief or the minister will suffer misfortune if the coin or the betelnut has been carried away; he will prosper if the coin or the betelnut is allowed to remain. If the cake has been eaten or removed by some animal, the people will starve, and if the booth has been injured by cattle, the village to which the cattle belong will be visited by some grievous evil. A north-west wind at dawn on the third foretells a good harvest. At seven on the night of the *Chaitro* (April) fullmoon the wagon-shaped cluster of stars called *saptarushinu gādu*, the English Great Bear or Charles' Wain, is examined. One star among them, which is believed to change its place, is called *vepāri* or the merchant. If the merchant is in front of the cluster grain will rise; if he is in the rear prices will fall; and if he is at one side prices will remain steady. If slight rain falls within four hours after the fire is lit on the *Holi* holiday (March), the rupee price of the staple grain of the district will be ten pounds. The crops will be injured by a frost if rain falls on the bright seventh of *Shrāvan* (August). If the bright sixth of *Māgh* (February) is cloudy, there will be a considerable fall in the price of cotton during the season. If there is a downpour of rain on the dark thirteenth of *Ashād*, castor-oil,

if on the dark fourteenth, sesame oil, and if on the no-moon day, clarified butter will be cheap.

Rice is the most sacred of grains. The cultivators worship the rice plants in *A'so* (October), and on its fullmoon pounded rice is offered to the house gods and eaten with milk. Rice is offered to Shiv and Ganpati in their daily worship, and is used in all religious ceremonies. In the *shrúdh* or memorial service rice balls are offered to the spirits of the dead. The favourite offering to goddesses is cleaned rice boiled in milk. Rice, both husked and unhusked, is stuck on brow-marks on all lucky occasions, husked rice forms a part of the payments which are then made to potters and gardeners. It is sacred to Shiv and to the moon and is much used on Mondays. Curds and cooked rice are the favourite offerings to Shiv after an attack of fever.

Wheat is sacred to Ganpati and to the planet Mars or *Mangal*. Sweet balls of wheat flour are Ganpati's favourite offering, and those who are under the evil influence of the planet Mars eat nothing but wheat. It is worshipped along with Ganpati on all lucky occasions and on the *Makar Sankránt* in January. Wheat is used along with rice in all religious ceremonies. In some villages two *bábul* trees are festooned with blades of *darbha* grass. In the evening the village cattle, among them a red cow belonging to the headman, are driven under the festoon. If the red cow runs ahead of the rest, the wheat crop will be injured by rust.

To ensure a good harvest the cultivators worship millet stalks in the month of *Bhúdarvo* (September). Married women also worship the plants on the bright fifth of *Shrávan* (August). The grain is worshipped on the *Makar Sankránt* in January.

The Rewa Kántha Bhils and Náikdás worship the maize plant before cutting it, and in the hope of a rich harvest, offer a goat to their village god through their headman.

Barley is a sacred grain, and is used in all religious and memorial ceremonies. On certain fast days barley cakes or barley boiled in milk is the correct food.

Gram is sacred to the planet Venus, and is much used on Fridays. Boiled gram is a favourite offering to goddesses, and on the *Makar Sankránt* in January gifts of gram plants are made to Bráhmans.

*Adad* *Phaseolus mungo* is sacred to the planet Saturn and to Hanumán. To get rid of Saturn's evil influence people make gifts of *adad* to Bráhmans. Though it is unlucky to look at, *adad* is much used in all spirit-scaring rites. To prevent the spirit of a man who has died in an unclean state from troubling his friends, and to sever all connection with a man who has become a pervert or has renounced his religion and caste rules, an image of *adad* flour is made and over it death rites are performed.

Sesame seeds are believed to be the emblem of Vishnu, to whom they are mostly offered. The seeds are worshipped along with the basil plant, and are much used in all memorial services. The effects

## Section XIV.

GRAIN  
WORSHIP.  
*Rice.*

*Wheat.**Indian  
Millet.**Maize.**Barley.**Gram.**Adad.**Sesame.*



## Section XIV.

GRAIN  
WORSHIP.

of a bad dream are said to be averted by worshipping sesame and giving it to Bráhmans. On the *Makar Sankránt* in January the gift of sesame balls is so meritorious that the day is known as 'Til or Sesame Sankránt.

Wheat, barley, *tuver*, *vál*, sesame, rice, and *juvár* are also worshipped together as a goddess. On the first of the *Narrátri* in *Mágh* (February), *Chaitra* (April), *Ashád* (July), and *A'so* (October), a corner of the god-room is covered with a layer of earth and cowdung three or four inches thick. On the surface grains of wheat, barley, *tuver*, *vál*, sesame, rice, and *juvár* are dropped. The earth is kept moistened with water, and flowers and sandal-paste are laid before it. By the tenth day the seedlings, which are about a foot high, are worshipped as representing the goddess. A lamp fed with clarified butter is kept burning near them for nine days, and an unsheathed sword is laid close by the lamp. When these plants are grown by an exorcist in his own house he becomes possessed by the goddess on the eighth day. He walks about the streets followed by women singing songs, one of whom bears a basket containing the seedlings. People suffering from spirit seizures sit on the road and are believed to be cured if the exorcist leaps over them. The basket containing the stalks is thrown into a well or into a river. On all marriages, thread-girdings, and pregnancies these grains are sown in bamboo baskets and the family goddess is asked to come into the seedlings. The seedlings are worshipped every day, and some days after the ceremony is over the baskets are thrown into a well.

PLANET  
WORSHIP.

Gujarát Hindus reckon nine planets or *grahas* literally seizers. These are the Sun *Surya*, the Moon *Chandra*, Mars *Mangal*, Mercury *Budh*, Jupiter *Brihaspati*, Venus *Shukra*, Saturn *Shani*, the Earth *Ráhu*, and the Comet *Ketu*.<sup>1</sup> Each of these planets has a friendly or unfriendly influence on every man, according to its position at the time of his birth. All or some of them are worshipped by almost all classes of Hindus generally with the object of warding off their evil influence and sometimes with the object of securing blessings. High caste Hindus, that their influence may be friendly, worship all the planets at thread-girdings marriages and pregnancies, and also to remove sickness. When the planets are to be worshipped a low four-legged wooden stool is set in a square marked with lines of quartz powder. The stool is covered with a white cloth and on the cloth heaps of rice are piled. On the rice heaps an earthen jar full of water is set with its mouth stopped with mango leaves and a cocoanut, and a cotton thread is wound round it. At a marriage the parents of the bride and bridegroom, at a thread-girding the boy's parents, and at a pregnancy the husband and wife facing east or north strew flowers and sandal-paste on the earthen water jar

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<sup>1</sup> *Ráhu* is generally held to be the head and *Ketu* the trunk of the giant *Ráhu* who stole a share of the ocean-won lifekeeping nectar. The sun saw *Ráhu* in the act of stealing the nectar and cut him in two with his discus. But the sun was too late, the parts of *Ráhu* were deathless and ever since they at times attack the sun and the moon and dim their light. The belief that *Ráhu* is the earth suggests that Hindu astronomers knew that the earth's shadow was the cause of moon-eclipses.



## Section XIV.

PLANET  
WORSHIP.

## The Sun.

Besides the every-day salutation the sun is worshipped on various occasions to secure his favour or with the object of warding off his evil influence, which the sun acquires in certain star-chambers or when he is affected by other planets. To ward off the sun's evil influence people wear a coral ring or engage a Bráhmaṇ to repeat a prayer to the sun in a Shaiv temple seven thousand times. To secure the sun's goodwill every woman worships him on the twelfth day after childbirth. Women to ensure male offspring, and widowed girls that they may not be widowed in the next life, worship the sun on Sundays, sometimes for twelve years. In worshipping the sun they dress in white or in red, fast during the day or eat only what is white, milk and rice. Sometimes a woman vows to worship a silver image of the sun for one year beginning from the first Sunday in *Māgh* (February), in *Vaiśākḥ* (May), or in *Śrāvan* (August). During the year of her vow the woman keeps all Sundays as fast days and undergoes special penance on the first Sunday of each month. On the first Sunday of the first month she eats nothing but a mixture of cow's urine and dung; on the first Sunday of the second month nothing but milk; on the first Sunday of the third month nothing but curds. On the other days of the week no food can be taken before the sun has been seen and worshipped. During the rainy months the sight of the reflection of the sun in water is enough. If the weather is so cloudy that for three days not even a reflection can be seen the people in Native States on the fourth day look on their ruler and break their fast. At the end of the year the vow is fulfilled by worshipping the image of the sun, by feasting twelve couples of married Bráhmaṇs and by presenting them with twelve brass or copper ladles called *āchmanis*, twelve woollen bags called cow-mouths or *gavmukhis* in which rosaries of *rudrākṣa* that is beads of the *akṣa* tree are kept, and twelve woollen covers of wooden stools called *āsaniās*. Another sun-vow or *surya vrat* with varying practices is kept four years both by men and women. A person who has taken the four-year sun-vow sometimes daily worships the sun and the *pipal* *Ficus religiosa*, and takes food but once a day. Sometimes he worships the sun every day during the first year, a *pipal* tree every day during the second year, a Bráhmaṇ every day during the third year, and a cross of cleaned rice every day during the fourth year. The twelfth of January, when the sun enters the sign of Capricorn or *makar*, is called the *makar-sankrānt*, and as the sun then first clearly passes to the north it is also called the *utrāyan* or northing *sankrānt*. On this day jujubes, sugarcane, plantains, gram *Cicer arietinum* plants, a mixture of rice and *mag* *Phaseolus radiatus*, balls of white sesame and coarse sugar, and a copper coin are given to at least thirteen Bráhmaṇs. Besides these gifts the well-to-do make presents to the poor and take vows to feed the cows of their Bráhmaṇ priests for one year on boiled *juvār* or *juvār* stalks, and the street dogs on a mixture of cooked rice and *mag* or on milk. Barren women call thirteen pregnant women and present each with a cocoanut; women who have no children alive call thirteen children and present each with a cocoanut; and both barren and childless women sometimes present clothes to thirteen married







## Section XIV.

PLANET  
WORSHIP.*The Moon.*

when first seen on the bright second of *Kártik* (November) is red or if the right horn is thinner than the left horn on the bright second of *Vaishák* (May) the year will be rainy. If on the bright second of *Jeth* (June) the moon is first seen in the west the year will be middling, and if it is first seen in the south-west the year will be bad. If it thunders on the bright second of *Jeth* (June) the year will be dry. If the bright second of *Ashád* (July) falls on a Sunday or a Tuesday the rains will be late, if on a Thursday the year will be rainy, if on a Wednesday or Friday the rainfall will be good, and if on a Saturday dire evil is in store.

The bright fourths are called *Ganesh chaturthi* or Ganpati's Fourths and the dark fourths are called *Sankasht chaturthi* or Trouble-clearing Fourths. On the bright fourths women generally eat wheaten bread and avoid salt. The moon is not worshipped. Of bright fourths the most sacred is in *Bhádaro* (September). On this day Ganpati is worshipped with much ceremony and wheaten balls mixed with sugar or molasses are eaten. Though the bright fourths are sacred to the moon, the sight of the moon on this night is unlucky. Any one who sees the moon will be falsely charged with theft. After sunset people shut all windows. If by chance any one happens to see the moon, he throws stones on his neighbour's roof till, which is not usual, some one in the neighbour's house gets angry enough to abuse the stonethrower, when the risk of a false charge of theft passes away. From this stone-throwing the day is called *Dagada Choth* or the Stone Fourth. On dark fourths men and women, especially women, fast all day long and at moonrise at nine in the evening worship the moon, and break their fast either by drinking a cup of milk or by taking a supper sometimes with wheat balls mixed with sugar or coarse sugar as a chief dish. Besides fasting during the whole day some forego water and some stand all day on one foot or on both feet in an attitude of prayer. Of dark fourths four are held particularly sacred by different classes, the dark fourth of *Margashirsha* (December) by traders and craftsmen, of *Fágan* (March) by young boys and girls, of *Vaishakh* (May) by husbandmen, and of *Ashvin* (October) by most high caste women. All of these fourths are kept as complete fasts and nothing is eaten until the moon has been seen and worshipped. On the dark fourth of *Ashvin* (October) women fast all day and drink no water till the moon has been worshipped. After worshipping the moon some take only seven morsels of cooked or uncooked food, some take only a cup of milk, and some eat a full supper of wheat balls, sugar, milk, and the common gourd *galika* *Cucumis sulcatus*. Sometimes because water is poured out to the moon from a spouted jar and sometimes because water is drunk from a spouted jar, the day is called *Karavda Oth* or the Spouted-jar Fourth. Because the common gourd forms one of the necessary dishes, the day is also called *Galika Choth* or the Gourd Fourth. The bright fifteenths or fullmoons, called *Punems* are sacred to the moon and to all goddesses or *Mátas*. On particular fullmoons the temples of the different goddesses are thronged by pilgrims. Goddess





## Section XIV.

PLANET  
WORSHIP.  
*The Moon.*

Besides on the bright seconds fourths and fifteenths, the moon is worshipped on other occasions. For ten days from the bright tenth to the dark fourth of *A'so* (October) some high caste married women, to lengthen their husbands' lives, fast during the whole day and avoid drinking water till the moon is worshipped by offering him among other things ten kinds of clay, ten kinds of flowers, ten kinds of pigments, and water from ten wells. After the worship is over the women break their fast by a supper of rice and wheat bread. Salt is not eaten. On the last day, that is on the dark fourth of *A'so*, twelve shallow bamboo plates or *chhabdi* each containing a piece of silken cloth, a cocoanut, a white pumpkin, a tubular copper-spouted jar, a looking glass, a comb, a collyrium box, and a box with lac forehead marks, are given away to twelve Bráhmans. On the last day the mother-in-law or some other married woman is given a rich dinner. This mode of worship called *dasatúli* is performed for ten years with the same details. The vow ends on the eleventh year when ten women are feasted and presented each with a bamboo plate filled with the abovementioned articles. The mother-in-law is also feasted and presented with a copper plate containing the same toilette articles made of silver. To curb desire some widows, and all devout members of the Svámináráyan sect, vow once in a year for a full month in *Márgshirsh* (December), *Múgh* (March), *Vaishákh* (May), or *Shrávan* (August) to eat only egg-sized morsels of wheat or barley flour mixed with sugar and clarified butter on the condition that during the first fortnight the number of morsels on any day should correspond with its number in the fortnight, that is one morsel on the first day, two on the second, three on the third, and so on till the number reaches fifteen on the fullmoon day. During the dark fortnight of the month the series is in a descending order, that is fourteen morsels on the first day of the dark fortnight, thirteen on the second day, twelve on the third day, and so on to one morsel on the fourteenth day and a complete fast on the last day of the month. As under it the number of morsels keeps pace with the motion of the moon, the vow is called *chándráyan* or going with the moon. Some women take a vow for one year never to eat food till they have seen the moon, and as the moon is not seen at all on the last day of each month, the last day of each month is kept as a fast day.

Persons to whom the moon is unfriendly, to ward off his evil influence, wear a white diamond or a pearl ring or engage a Bráhman to repeat a prayer to the moon eleven thousand times. A man dying under the moon's evil influence worships the moon in the sky before death, saluting it, and throwing flowers and sandal-paste towards it. The practices observed during moon eclipses are the same as those described for sun eclipses.

Mondays, which are sacred to the moon, and, from the crescent moon on Shiv's forehead to Shiv, are kept as fast days by all high caste Hindu men and women. The Mondays of the four rainy months, particularly of *Shrávan* (August) are generally kept as fast days. Except on *Márgshirsh* (December) Mondays when the eating of food cooked on the previous day is meritorious, people who are under this



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WORSHIP.*Mars.*

wearing new clothes, and for journeying north-west; a journey in other directions will prosper if before setting out a few grains of wheat or coriander seed are eaten. A month with five Tuesdays especially if that month is *Mágh* (February), or a month or a year beginning on a Tuesday foretells loss by fire. If the bright eleventh of *Kartik* (November) is a Tuesday there will be an outbreak of cholera; if the bright third of *Vaishákh* (May) is a Tuesday and the wind in the morning blows from the east or north-east, there will be a drought in the early part of the rainy season, and if the wind blows from the south there will be a famine. If on the first Tuesday of *Ashád* (July) the sky is clear at sunrise the year will be a famine year; and if the bright eleventh of *Ashád* (July) is a Tuesday there will be a flood or a dire calamity. If the last day of *A'so* (October) or the *Fágan* fullmoon (March) falls on a Tuesday there will be general poverty.

*Mercury.*

Mercury or *Budha* is the son of the moon and a star. He is middle-sized, young, clever, pliable, and eloquent; he is dressed for battle and is seated in a lion-drawn car. He is not an object of general worship. The day sacred to him is Wednesday called *Budhvár*. Those who are under his evil influence wear an emerald ring or engage a Bráhmaṇ to say a prayer to him four thousand times. Wednesdays are unlucky for a journey towards the south-east; in other directions the journey will prosper if coarse sugar or a few grains of *mag* (*Phaseolus radiatus*) are eaten at starting. A man who is in debt gets himself shaved on Wednesdays, in order that he may be free from debt, and therefore Wednesday is called *bandhivár* or bondsman's day. Among Bhils and Dhánkás in south Gujarát marriages and remarriages must take place on Mondays or Wednesdays. If on the first Wednesday in *Ashád* (July) the sun rises in a cloud there will be fifteen days of continuous rain before the end of the month. If the bright second of *Ashád* (July) falls on a Wednesday the coming year will be extraordinarily cold.

*Jupiter.*

Jupiter, called *Guru* or *Brahaspati*, is the teacher of the gods. He is a wise old Bráhmaṇ, large, yellow-skinned, and four-armed, seated on a horse. Thursday, called *Guruvár* or *Brahaspatvár*, is sacred to him. To secure his friendly influence over young children a lamp fed with clarified butter is kept burning in the house on Thursdays and is worshipped by throwing flowers and sandal-paste over it. If his influence is unfriendly adults wear a yellow topaz ring, eat gram flour but once on Thursdays, make gifts of gram, yellow clothes, and gold to Bráhmaṇs, and engage a Bráhmaṇ to say a prayer to Guru 19,000 times. As Jupiter is the teacher of the gods, children are first sent to school on Thursdays. Thursdays are also lucky for going to a doctor for the first time; they are unlucky for shaving and for a journey towards the south. If curds and split gram are eaten at the time of setting out in other directions the journey will prosper.

*Venus.*

Venus or *Shukra* is the Bráhmaṇ teacher of the giants. He is gentle, ease-loving, and middle-aged. He has four arms and is seated on a horse; but is not worshipped much. Friday called *Shukarvár* or *Bhraguvár* is sacred to him. Those to whom his

influence is unfriendly wear a white diamond ring, or engage a Bráhmaṇ to say a prayer to him 16,000 times, or on Friday evenings eat milk and rice without salt. The grains sacred to him are sesame and fried gram; his favourite dish is boiled milk mixed with sugar and raisins. On Friday a journey towards the south-east is unlucky. Friday nights are also unlucky for any new project. Among high caste Hindus no marriages can be held during a year in which a transit of Venus occurs.

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PLANET  
WORSHIP:  
*Venus.*

Saturn or *Shani*, who is a Chándál or Máng by caste, is four-armed, tall, thin, old, ugly, and lame, with long hair nails and teeth, riding a black vulture. He is sour-tempered and bad, the patron of evildoers, who on Saturdays make offerings at his shrine. Like Mars Shani is very cruel. The day of the week sacred to him is Saturday called *Shanivár* or *Mandavár*. Shani's great friend is the monkey-god Hanumán, and therefore Saturday is also sacred to Hanumán. People to whom Saturn's influence is specially unfriendly wear a black diamond ring or engage a Bráhmaṇ to say a prayer to him 23,000 times. At times when his influence is peculiarly deadly people on Saturdays make gifts of black *adad* Phaseolus mungo and black sesame, or throw on the monkey-god *adad*, redlead, sesame oil, and *ánkdo* Calatropis gigantea leaves. When Saturn is in the first second fourth eighth or twelfth mansion from that occupied by the planet which was in the ascendant at the time of a man's birth, the influence of Saturn is most deadly. This deadly influence called *panoti* lasts sometimes for a number of months. A man who comes under this specially evil influence eats nothing on Saturdays but *adad*. He visits Hanumán's temple and offers the monkey-god *adad* redlead and *ánkdo* leaves, and pours on the image a cup of sesame oil. He also engages a Bráhmaṇ to repeat a prayer to the monkey-god 21,000 times. He feasts a number of Bráhmans and presents his priest with a she-buffalo or her equivalent in cash, and with *adad*, iron, sesame and sesame oil, and black flowers. On Saturday, which is called *chiknovár* or the sticky-day, it is unlucky to shave, to journey east, or to visit a doctor. A person starting in any other direction will prosper if before setting out he looks at himself in a mirror. If it rains on a Saturday, it will continue to rain for a week, and if the west is cloudy at sunset it will rain within three days. A month with five Saturdays, or a year or a month beginning on a Saturday will be marked by epidemic a fire or plague. Five Saturdays in *Paush* (January) foretell a famine. If the bright eleventh of *Kártik* (November) falls on a Saturday there will be an epidemic of cholera; if the bright third of *Vaishákh* (May) falls on a Saturday there will be a drought, if the morning wind blows from the east and south-east and a famine if the wind blows from the south; if the bright second of *Ashád* (July) falls on a Saturday the year will be disastrous; if the bright eleventh of *Ashád* (July) falls on a Saturday there will be panic, war, uneasiness to kings, poverty, or a flood, and if the *Falgun* fullmoon (March), the bright fifth of *Shrávan* (August), or the no moon-day of *A'so* (October) fall on a Saturday there will be general poverty and panic.

*Saturn.*

The planet Earth is called *Ráhu*. Those who are under the evil

*Earth.*





## Section XIV.

PLANET  
WORSHIP.

## Stars.

All stars are considered divine beings who have risen to this position by meritorious acts and who will keep this position for a destined period. Meteors or falling stars are also considered divine beings. Some religious-minded people utter the word Shiv ! Shiv ! when they see a meteor fall. Some women after looking at a star take a vow to bathe for one month every morning. Newly married couples on the night after the marriage are shown the pole star by the Bráhmaṇ priest. The appearance of new stars or the disappearance of old stars foretells dire calamity.

## OFFERINGS.

Blood  
Offerings.

Almost all the gods and goddesses who are worshipped daily or on special days have offerings made to them. Offerings are either bloody or bloodless. Blood offerings are made to goddesses by Ahirs, Bhaváds, Bháts, Bhils, Bhois, Chárans, Dhánkás, Dhedás, Dhárálás, Dublás, Khavás, Khálpás, Káthis, Kolis, Ods, Rabáris, Rajputs, Rávaliás, Vághris, and sometimes by Pársis and Musalmáns. The goddesses to whom blood offerings are made are Amba, Avad, Bahuchara, Bhaváni, Bhut, Chámunda, Chond, Devli Máta, Gel, Gováldevi, Jhámpti, Jogni, Káli, Khubad, Khodiyár, Kumáni Máta, Matri, Meladi, Pádardevi, Posri, Radhli, Shikotari, Verái, and Visot. Blood offerings are made even by high caste Hindus, sometimes at regular intervals on pain of incurring divine wrath and sometimes in fulfilment of a vow taken to avert or to cure family sickness or cattle plague or to secure the favour of some goddess. Blood offerings are also made for general good health and agricultural prosperity by villagers as a body or by some wealthy or respected villager. The offerings are made on the days or periods sacred to the goddess who is worshipped on the bright and dark fourteenth of *Bhádharvo* (September), on the dark fourteenth of *A'so* (October), and during the whole of the Navrátri or Nine Night festival, but chiefly on the bright eighth and the *Dasara*. Sundays Tuesdays and Thursdays are also sacred for making offerings and in native states the dark thirteenth of *A'so* (October) is set apart for offering a goat to the state banner. The animals offered are male-goats buffaloes and cocks. The particular animal to be sacrificed is determined by the nature of the vow, by the taste of the goddess, and by the opinion expressed by a holy man or *bhagat* while possessed by the goddess. The mode of making the offering is not uniform ; it is elaborate with the more advanced tribes and simple with the more primitive tribes. Among the more advanced tribes when a goat or buffalo is to be offered the animal is taken in front of the goddess' niche or temple. Its forehead is marked with redlead, some *bel* leaves, red *karena* or oleander flowers, and a pinch of cleaned rice are laid on its head, a flower garland taken from the body of the goddess is put round its neck, some water or *moha* or palm-juice liquor is poured on its body, and a white cloth is thrown over its back. It is fed on some preparation of wheat and *adad*, and stands with its face turned to the east within a circle drawn by a mixture of *moha* liquor and palm-juice. Exorcists sing the praises of the goddess, play on musical instruments, and with loosened hair shake their body to and fro. If the animal moves out of the circle it is unsuited for an offering and is let loose ; if it keeps within the circle the

moment it shakes its head or body it is thrown on its side and its head is cut off with a single sword-stroke. At the temple of Bahucharáji a different mode is used for testing whether the animal is acceptable to the goddess. There the animal stands in front of the goddess near a stone called *chúchar*. Over the stone is set a lamp which is supplied with clarified butter from one of the lamps burning near the goddess and brought lighted from inside the temple. If the animal, generally a buffalo, when let loose goes and smells the lamp it is considered acceptable to the goddess; if it refuses to smell the lamp it is let loose after one of its ears has been cut and a drop of the blood offered to the goddess on a flower. The neck of the sacrifice is cut by one of the exorcists, or by the chief, or by the village headman, or by the man who has offered the animal, or by Dubla Chodhra or Náyaka hirelings, or by a temple servant, or by a *pagi* that is a man born feet foremost. The first gush of blood is gathered in a jar and some of it is sprinkled on the goddess, and on the floor and door-posts of the temple, and, if the offering is made for general welfare, on the gates of the city or town and of the chief's palace or visiting hall, and on the foreheads of bystanders. One of the exorcists and one or more barren women drink a cup or two of the blood and a cupful of the blood is taken home by the person who has offered the animal. In the cup of blood which is taken home some *jovár*, *mag*, *math*, *tuvar*, and *chola* grains are dropped, and the grains are scattered in the different rooms of the house and in a corner of a field. This blood is the sure source of strength and good luck, and even Bráhmans at Bahucharáji keep cloths steeped in the blood of a victim as spells against natural and spirit-sent diseases. The head and sometimes the legs are buried deep in the ground where the animal is offered or where four roads meet. The remaining parts of the body are taken by Dhedás or by the exorcists, or the flesh is cooked and after offering it to the goddess is served among the assembled people. If the offering is accompanied by a fire sacrifice the animal is killed after the fire worship at which a Bráhman sometimes officiates. The animal is forced to walk up to a lighted lamp and as it looks down and smells the lamp its head is cut off. Some blood is poured out, its tongue ears and liver are dropped into the fire, and its head is buried deep near the fire-place.

Some high caste Hindus who scruple to kill an animal simply lay before the goddess a live cock, sometimes with one of its legs cut off, or an ear-bored goat and allow the animal to roam at large. With a sword they also cut a pumpkin, or sprinkle on the goddess the blood that oozes out by having the animal's ear lopped off or its body scratched with a knife.

Among such early tribes as the Bhils, Kolis, Chodrás and Gántás, blood offerings are made to their gods and goddesses, as well as to the spirits of their dead ancestors who are supposed to dwell in the rude or dressed stones called *khatrás* and *paliyás*. Blood offerings are made to each of these guardian gods and goddesses at least once a year on days sacred to them or when a vow

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## OFFERINGS.

*Blood*  
*Offerings.*





















## Section XIV.

SPIRIT  
POSSESSION.

tosses his arms, and appears to have lockjaw ; and if he feels pain in the side or is attacked with fever, jaundice, rheumatism, or epileptic fits, the person is believed to be possessed by a spirit. All people are at all times liable to spirit attacks, but spirit seizures are less common among men than among women and children. They are least common among Bráhmaṇ men who are believed to be spirit-proof because they daily repeat the sacred sun hymn or *gáyatri*, because they wear the Bráhmaṇic thread, and because they mark their brows with cowdung ashes. Men of the lower classes do not escape spirit attacks particularly if they visit unclean or spirit-haunted places bareheaded on a Tuesday Saturday or Sunday. Women are specially open to spirit attacks during their monthly sickness, in pregnancy, and in childbed. A woman during childbirth when her hair is not properly tied is particularly liable to a spirit attack. As a safeguard her head is tightly covered by a piece of black cloth and a line of whitewash is drawn round her. Sometimes halves of lemons daubed with redlead are scattered about the lying-in room and a nail is driven into the floor. Children are apt to be seized by a spirit if they are taken to any empty open space at sunset. Those who die a sudden or violent death, by suicide, by hydrophobia, by lightning or fire, by a fall from a high place, or by drowning ; those who are gored to death by horned cattle ; who die with some wordly desire ungratified ; or those among high caste Hindus whose after-death rites, particularly the twelfth day rites, have been neglected or carelessly performed, become unfriendly spirits.

*Spirits.*

Spirits are of two classes, males or *bhuts* and females or *pisháchnis*. The males or *bhuts* are the spirits of dead men, the females or *pisháchnis* are the spirits of dead women. These are again classed into *gharnu bhuts* or *pisháchni* that is family spirits and *báhárnu bhuts* or *pisháchnis* that is outside spirits. The influence of the house or family spirit is confined to the house or family to which it belongs. They do not trouble outsiders. A family spirit is generally the ghost of a member of the family who died with some desire unfulfilled or whose after-death ceremonies were neglected or improperly performed. As they retain the nature of the persons whose ghosts they are, some family spirits are quiet and others are troublesome. The quiet spirits tell their wishes to some members of the family in a dream and have them satisfied. The troublesome spirits harass the family, terrify them, and create much mischief in the house. Married women are very liable to be possessed by the spirit of a husband's former wife. To guard against this kind of seizure the man's second wife always wears round her neck a charmed cotton thread or a gold ornament called *soyakpaglu*, the former wife's footprint, which is sometimes marked with mystic letters or figures. Among high caste Hindus all troublesome family spirits are quieted by performing special after-death rites. Among Bhils, Kolis, Dublás, Chodhrás, and other wild tribes each dead member of the family should have a stone or a stone figure under a tree outside the village. These stones are called *khatris* that is warriors and *páliyás* that is guardians. If a stone is not raised the spirit proves troublesome. On the death days of the persons for whom they have been raised and on holidays the stones are rubbed



## Section XIV.

SPIRIT  
POSSESSION.*Exorcism.*

engaged to repeat sacred verses in a goddess temple. If the spirit is a weak spirit it gets frightened by one or more of these processes and makes off. If it is a strong spirit and cannot easily be got rid of or when the disease does not yield to medical treatment, an exorcist or spirit-scarer is consulted. The exorcist, who is called *bhapo*, *bhopo*, *badvo*, or *bhagat*, may belong to almost any class and any faith. He may be a Bráhmaṇ, Khatri, Hajám, Kabári, Bhavád, Vághri, Saravia, Dharála, Gámṭa, Bhil, or Bhoi; he may be a Shrávák priest or Gorji; or a Musalmán Maulvi or Mulla. The power of scaring spirits is not hereditary. Some gain it by studying spirit-scaring books; others, though the practice is fast dying out, by mastering a spell, which, in the hands of a man proof against ghostly threats and terrors, forces a spirit to become his servant. To gain control over a spirit the Hindu exorcist goes to a burial ground alone at midnight on the dark fourteenth of *A'so* (October), unearths the dead body of a low caste Hindu, and bathes in the river. After bathing, while still naked, he carries the body within a circle cut with a knife or formed by sprinkling a line of water. Outside of the circle he drops some *adad* *Phaseolus mungo* beans, drives a few nails into the ground, and lays near the body halves of lemons daubed with redlead and some offerings. Marking his brow with redlead the exorcist sits on the body with his legs folded under him and mutters charms.

As he mutters his charms fantastic and horrid spirits of all kinds, male and female, appear outside of the circle, eat the offerings, and by every means in their power try to draw the exorcist out of the circle. If the exorcist's heart fails him and he tries to run away he is devoured by the spirits as soon as he leaves the circle. If he remains calm in the midst of these dangers and continues to repeat his charm without a mistake at daybreak, the spirits retire baffled, and one of them, the spirit required by the exorcist, binds himself to be the exorcist's servant. An exorcist who has a familiar that is a servant-spirit always keeps his forehead marked with redlead, abstains from eating brinjals radishes carrots and snakegourds, and fasts for twenty-four hours, if, while eating he hears the voice of a Bhangia or sweeper, or if the lamp goes out. On eclipse days and on the dark fourteenth of *A'so* (October) he mutters charms, and during the Navrátri holidays in October makes special offerings to his familiar spirit. The low caste Hindu exorcist is believed to be the favourite of one of the local goddesses, Bahucharáji, Khodiyár, Ghadachi, Shikotar, or Meladi in whose honour he keeps an altar furnished in his house. Before he ventures on a spirit-scaring performance he consults his patron goddess by throwing dice or by counting grain in front of her altar. Among Bhils any one who has learnt to repeat certain charms can become an exorcist or *badvo*. To control the Musalmán spirit Jin a Musalmán must be employed who has to perform certain rites on the twenty-seventh day of Ramzán.

When he is consulted the exorcist's first care is to ascertain whether the sick person suffers from spirit-possession or from some other disease. This is done either by the Hindu method of counting grain or by the



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lighted. The courtiers begin to step in one after the other and last of all comes the king riding a richly caparisoned elephant. He alights, enters the hall, and sits on the throne while the courtiers stand round. He is fanned by attendants, and flywhisk-bearers and mace-bearers stand near him. When the king is seated the exorcist tells the medium to ask the king to produce the spirit who has been troubling the sick man. The ceremony then ends. Money is given to the exorcist and to the medium and offerings are made to the spirits at a place where four roads cross. Sometimes several Musalmán beggars are feasted. Other modes of employing the lamp-reflection test are in use. Sometimes the medium is seated in a circle drawn with a black substance and looks at the flame reflected in a looking glass, or in a blot of ink or lampblack marked on a finger nail, on the palm of the hand, on a *pipal* leaf, on a brass or glass plate, or on a blank sheet of paper. Sometimes the medium looks intently at an oiled finger nail or at the palm of his hand; sometimes at a small heap of cowdung ashes on the palm of his hand; sometimes at mystic words or signs written on a leaf or on a paper with the help of a lamp whose wick has been rubbed in the ashes of the nut of the *midhal* or *Randia dumetorum* tree; and sometimes at a mixture of milk sesame oil and lampblack in a cup.

When by one of these processes the exorcist has ascertained that the sick man is possessed by a spirit he at first recommends mild measures. A fivecoloured (black, green, yellow, white, and red) woollen silken or cotton thread, with several knots in it, is held over the fumes of resin or frankincense. This thread and a roll of paper bearing mystic letters and cased in a copper or iron plate, is tied on a Tuesday or a Sunday to the sick man's right elbow, wrist, or neck. These charms must on no account be either wetted with water or be laid on the ground. A charmed lemon is also tied to the sick man's cot or to his right elbow or his neck, or the sick man is fumigated with a roll of paper called *palito* bearing Persian letters. Bráhmans are engaged to sit opposite the sick man, especially on Sundays and Tuesdays, and pray without ceasing to Vishnu or to the goddess Chandi. When mild measures fail to dislodge the spirit harsh measures are tried. The exorcist ties charmed threads all round the house; he sprinkles round it charmed milk and water; and drives a charmed nail into the ground at each corner of the house and two at the door. He then purifies the house and sets a Dev in it beside whom he lays a drawn sword, a lamp of clarified butter, and an oil lamp. Thus fortified he begins to drive away the spirit. Before a spirit can be forced to leave him the sufferer must sway his body from side to side and must speak. To make the sick man sway his body three devices are in use. First, among high caste Hindus a Bráhman who is learned in the book of Durga is engaged on a Sunday or a Tuesday. He bathes, dresses in freshly washed clothes, and sits on a carpet. He lays a new red cloth on a wooden stool, and with grains of wheat traces on the cloth the eight-leaved *yantra* or charmed figure composed of eight circles round one circle. In each of these nine circles he writes Durga's nine names and



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is cut; a piece of cloth is coiled round; and the spirit is threatened with the help of Agio Vaitál or the Fire Demon that he will be reduced to ashes. An image of *adad* flour is held over aloe fumes and pierced with a needle. A drop of honey is poured into its belly and the image is buried. Holding the hair of the sick man's head with one hand the exorcist beats him with the other or sometimes with an iron rod. His hair is tightly tied with a thread, the little finger of his right hand is squeezed or screwed, and his eyes are smeared with an irritating ointment. A fire is lighted, a few chillies, mustard and cumin seeds, turmeric, salt, *vál*, the dung of a dog horse monkey and donkey, and a piece of leather are dropped into the fire and the fumes blown through the sick man's nostrils into which sometimes pepper powder is puffed through a tube. To impress the sick man with his superhuman power the exorcist beats his own back with an iron chain. Sometimes he prepares a torch, dips it in oil, lights it, sucks it while burning, and allows a few drops of burning oil to fall on his hand. Sometimes, especially among Bhils, an old broomstick dipped in oil is lighted and is held so near the sick man that a mouthful of water poured over the broomstick throws out a number of sparks which burn the uncovered parts of the sick man's body. When the sick man is thus teased and annoyed he begins to speak with an accompaniment of spirit-like nods. He replies to every question put by the exorcist, gives his name, explains why and how he entered the sick man's body, what he wanted, and after receiving a solemn promise from the sick man's relations and friends to satisfy his demands he agrees to retire to his old haunts, promising unless provoked never again to harass the man. If his demands are exorbitant the exorcist cajoles the spirit to moderation. If the spirit has been very troublesome or if he breaks his promise, the exorcist confines him in a glass bottle. The mode of confining him in a bottle varies greatly. Sometimes a tuft of the sick man's hair is put in an airtight bottle and the bottle is shaken; sometimes one end of a thread is put for some time in a bottle and the other end is tied to the sick man's hair; sometimes the little finger of the sick man's right hand is so pressed into the mouth of the bottle that it is blistered and the water of the blister is dropped into the bottle; and sometimes a charmed cork held over the sick man's head while his hair is tightly squeezed is forced into the bottle. A small lemon is also sometimes put into the bottle. The mouth of the bottle is stopped by a leaden cork, or is sealed. The bottle is taken by the exorcist and is buried deep outside of the village. Sometimes the exorcist orders the spirit to pass into a lemon which the exorcist, by a horse-hair fastened to a stick, makes to hop about the room. When the sick man sees the lemon moving he leaves off trembling, being satisfied that the spirit has left his body and gone into the lemon. The exorcist makes the lemon turn out of the house by the eastern door, and whenever it goes off the road puts it right with his stick. Mustard and salt are sprinkled on the track of the lemon and in this way it is taken to the border of the village lands. Here a pit is dug ten and a half feet deep and in it the lemon is buried, over it are thrown mustard and salt, and over these dust and stones, the space between the stones being filled with lead. At each corner the exorcist

















Section XIV.  
WITCHCRAFT.

Besides by her glance and by seizure a witch has several ways of working mischief. She sometimes appears before her victim when asleep, puts a bridle in his mouth, and by the power of certain spells forces him to carry her long distances. Of all this the victim is unconscious, but when he wakes he finds his knees bruised, and knows that he has only a short time to live. The witch is also said to put rice husks and bones into her victim's body. She assumes horrid forms, terrifies her victims, drinks up or spoils the supply of milk, and plays the nightmare. She makes women barren, interferes with the milk-yielding power of cows and buffaloes, destroys standing crops, and lurking within the churn prevents butter from forming. Small worms and insects in curds and whey are believed to be due to a witch or to the spirits of dead ancestors.

Her supernatural powers bring gain as well as trouble to the witch. Through fear of offending her the village people supply the witch with all articles of every-day use. As even things praised by a witch do not thrive, presents are made to her to secure her absence from marriage and other festive occasions. She is also free from a share of the articles collected for the use of travellers and money-lenders. To take away her power of doing mischief, the witch's head is completely shaved or shorn, she is beaten with an *ánkdo* *Calotropis gigantea* twig, and water out of a tanner's jar is poured down her throat. Her nose and ears were, and in some native states still are, chopped off. She is rebuked by the village headman, is excommunicated, and is debarred from holding intercourse with the village people. The village community force her husband to divorce her and she is sometimes driven to desolate forests to die of hunger or to fall a prey to some wild animal. Formerly she was put to hard work, was drenched with hot spring water, or was burnt to death by hanging her from a tree above lighted hay. In the Panch Maháls, where the belief in witchcraft is universal, high caste women have several times suffered cruelly on suspicion of being witches. In some Rewa Kántha villages the dread of witches is as strong as ever and the people are dissatisfied that the old strong measures are no longer allowed.

## APPENDIX A.

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### THE FOREIGNER.

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A CHIEF point of interest in the history of Gujarát is that from being a holy land it fell to be a land of strangers and again recovered its ancient honour as a land of virtue.<sup>1</sup> To what inflow of evil was the darkening due: by what outflow of virtue has the goodly land regained its brightness. The darkening seems to have been due to Buddhism and to the success of Buddhism in gaining as converts the Yavanas, Pahlavas, Śakas, Kusháns, and Kedáras who conquered in western India from about B.C. 250 to A.D. 400. The brightening has been since the fifth century when the great White Húna, Juán-Juán, or Gujar horde, and in the sixth and seventh centuries the immigrant Turk in tribes and in driblets, aided the Bráhmans to regain their long-lost ascendancy over Buddhism. These services the Bráhmans freely rewarded by admitting the newcomers to the highest position and honours among Bráhmanic Hindus. Kindliness to foreigners is so opposed to the received views of Bráhman policy as to make it seem impossible that Bráhmans ever adopted a system of honouring strangers. In spite of this objection there seems no reason to doubt that, until advances to Musalmáns were found to be hopeless, Bráhmans were ready to welcome strangers to positions of honour. It was by admitting the local population in detail by marriage and in mass by adoption that Bráhman ascendancy was originally established throughout India. Though it was not always at work and through long periods may have lain forgotten, the kindly and discreet fiction that warlike neighbours are rusty and easily polished Kshatriyas is a rule of practical wisdom as old as the earliest struggles between the Bráhman and the fighting fringe in Bengal and the north Dakhan. To enable newcomers, whose names did not appear in the old lists, to take their place as Kshatriyas nothing but Bráhman teaching was wanted. Neither Buddhist nor Jain found it difficult to admit foreigners to the highest places in their communities. And by adapting their ideals to the gay and life-loving Yavanas Śakas and Kusháns they seem, in spite of the popularity of the young Krishna, to have more than held their own against Bráhman effort. In the leaders of the great horde which entered India during the second half of the fifth century the Bráhmans at last discovered keen proselytes filled with a hatred of Buddhism and a devotion to the worship of Fire and of Siva. The discovery of these long-sought qualifications led the Bráhmans to make the Húnas and the Mihiras their champions and freely admit them to the highest place among Kshatriyas. The special champions were the tribes who passed through the fire-baptism on Mount Abu, an initiation which the Húna respect for fire would make pleasing and which would add to their ill-will to the Buddhist who according to Musalmán accounts had recently prevented the worship of fire.<sup>2</sup> The initiation of these foreign tribes to

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<sup>1</sup> Compare Dr. Bhagvānlál's Early History of Gujarát, Bom. Gaz. I. Part I. 13.

<sup>2</sup> Gladwin's Ain-i-Aklari, II. 43.





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suitable conditions, individuals who are not pure Bráhmans have been and are freely admitted to rank as Bráhmans. Further individual cases are recorded which show that without any claim to Bráhman blood a stranger may be raised to be a Bráhman. In Southern India during the second century A.D., a Palhava prince, a foreigner and the son of a foreigner, was given the *gotra* or clan badge of the ancient Rishi Bháradvaja.<sup>1</sup> The further question remains: Is evidence available to show that entire classes have been admitted to the name and the rank of Bráhmans. Under this head examples may first be cited which are not directly connected with the great inroads of northern conquerors. In Bengal in early times Viswaphurji is said to have driven out the Khatris and in their place to have put men of the lowest class. He is further said to have driven out Bráhmans and to have raised to the priesthood men of the lowest classes Kaivartas or fishers, Madrakas,<sup>2</sup> Patas, and Pulindas. In north-east Bengal, 400 to 500 years ago, youths of the country were chosen taught rites, and girt with the sacred thread.<sup>3</sup> In Nepál in the early ages people were all of one caste. Afterwards they divided into four Bráhman, Kshatriya, Vaisya, and Sudra.<sup>4</sup> In the Himálayas on the Kángra border between Tibet and India the peasant is changing into a Jat, the noble into a Rajput, the priest into a Bráhman.<sup>5</sup> Either at or after their accession the Nair Rájás of Travankor are made Bráhmans by being passed through a golden cow or cased in a golden cylinder. After the ceremony the twice-born cannot dine with his own family.<sup>6</sup> The Amma Kudagas of the Káveri river are apparently local priests who were at one time raised to be Bráhmans but have again lost their position.<sup>7</sup> Among the Bráhmans whose origin is traced to the great Bráhman-maker Parshurám, some, like the Tulava Bráhmans were low class local tribes<sup>8</sup>: some like the Chitpávans Karhádes and Shonvis of the Bombay Konkan are said to have been shipwrecked strangers.<sup>9</sup> Again Bráhmans seem to have received strangers of the warrior class to be Bráhmans either by their ceasing to be fighters and giving their life to study,<sup>10</sup> or by allowing them to use Bráhman *gotras* while continuing to live as Kshatriyas.<sup>11</sup>

The great influx of strangers during the early centuries after the Christian era affected the position of Bráhmans in three ways. The priests and medicine-men or *shámans* of the newcomers were accepted

<sup>1</sup> Journal Royal Asiatic Society, XXIII. The holding of Bráhman *gotras* by Kshatriyas was probably originally a badge of Bráhman blood. Later the practice was explained as the wearing of a name in token of respect for some Bráhman Rishi. In some cases the *gotra* seems to have been the Bráhman seal of the chief's right as ruler-priest. Vappa or Bappa (A.D. 720) one of the traditional founders of the Gohils is said to have passed the rank of Bráhman and to have been received into the rank of Kshatriya. Asiatic Res. XVI. 234. The meaning may be that Bappa was a ruler-priest before he was a Kshatriya. The Jaina continuance to the Kshatriya of the topmost place in their hierarchy must have forced the convert-seeking Bráhman to shew respect to the early divinity of the ruler. In Udaipur the priestliness and the divinity of the Rána are still unquestioned.

<sup>2</sup> Wilford in Asiatic Researches, IX. 63, 114.

<sup>3</sup> Abbé Dubois Mœurs et Institutions des Peuples de l'Inde, I. 127.

<sup>4</sup> Sykes in Jour. R. A. Soc., VI. 409.

<sup>5</sup> Kángra Gazetteer, I. 74-75.

<sup>6</sup> Rae's Syrian Church in India, 9.

<sup>7</sup> Moegling's Kurd Memoirs, 24-27; Madras J. Lit. and Science for 1888-89, 141 note 60.

<sup>8</sup> Moegling's Kurd Memoirs, 24-27; Madras J. Lit. and Science for 1888-89, 141.

<sup>9</sup> Bombay Gazetteer, X. 111.

<sup>10</sup> Wilford's Pandits admitted that from the ranks even of irregular Kshatriyas study and knowledge might raise a man to be a Bráhman. As. Res. X. 20.

<sup>11</sup> See note 1 above.



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Skythian Argippæi holy men and harmless who never carried arms and who stayed feuds.<sup>1</sup> The same test would pass among Sikhs the gentle Nának Putras travelling chapmen and beggars who were at peace with all men.<sup>2</sup> Other classes of newcomers who may have gained rank as Bráhmans were devotees like the Sikh Akális or Immortals, indifferent to death, dreaded in fight, who divided the shewbread and managed religious meetings;<sup>3</sup> or such a Levitical class as those who pass the fighting Pathán under spears and perform other tribal ceremonies.<sup>4</sup> Under certain conditions such champions as Bháts and Chárans would with little difficulty pass to be Bráhmans.<sup>5</sup> The French writer DeHarlez says<sup>6</sup>: 'In the early spread of their power Bráhmans admitted into their number priests of the conquered race. It was these local priests who changed the Aryan religion.' So also during the period of Skythian ascendancy (B.C. 100 - A.D. 700) priests and magicians of the conquering peoples were admitted to the name and position of Bráhmans and introduced certain new phases into Sun, S'iva, and Mother worship. Kalhana (A.D. 1148), the author of the *Rájatarāṅgini*, himself a S'aiva Bráhman, speaks of the priests of Nágas as Bráhmans and of Astika a leading Nága chief as the best of Bráhmans.<sup>7</sup> Similarly the author of the *Dabistán* calls Gujarát Bráhmans Nága Bráhmans,<sup>8</sup> and seems to incline to trace the special class of Nágaras to a foreign origin.<sup>9</sup> Another somewhat doubtful admission is the case of the famous Chitpávan or Konkanasth Bráhman including the allied local tribes of Shenwis or Saraswats Javlás and Karhádes. According to tradition these are the offspring of shipwrecked strangers whom Parashurám purified with fire. Their fairness and the commonness among them of gray eyes have been always considered to show a non-Indian element in the Chitpávans. The name Shenvi which is still a title of respect in Kachh, the numbers of Saraswat Bráhmans in Kachh whose local traditions point to a non-Bráhman origin, the name Javla which may be a trace of Jauvla the leading stock name among the sixth century White Húnas, and the fact that the bulk of coast Karhádes have the surname Gurjjara combine to make it probable that these may have been early (B.C. 300 - A.D. 100) foreign colonies strengthened by settlements of Húnas or other northerners who fled or planted south during the sixth and seventh

<sup>1</sup> Herodotus, IV. 23.<sup>2</sup> Malcolm's Sikhs, 135.<sup>3</sup> Malcolm's Sikhs, 135.<sup>4</sup> Ibbetson's Panjáb Census, 192.<sup>5</sup> It is doubtful if Bháts were not styled Bráhmans. Tod (*Annals*, 3rd Edition, 602-604) mentions a Bhát village named Bámánia.<sup>6</sup> Jour. As. Ser. VII. Tom. XVI. page 175.<sup>7</sup> Troyer's *Rájatarāṅgini*, I. 468. The Gaddis or shepherds of the Kángra hills, a frank merry comely race, apparently Śakas (Kángra Gazetteer, I. 92-93) are mainly Khattris including Bráhmans and a few Rajputs. These Bráhmans may be outsiders who have been employed as priests. But as they associate with the Khattris and men of other castes (Ditto, I. 82) they seem more likely to be their old medicine-men or else families of Gaddis set apart for religious duties.<sup>8</sup> *Dabistán-i-Mazáhib*, II. 142.<sup>9</sup> The meaning of their name which the Nágaras of Gujarát approve is city or courtly. Forty years ago (A.D. 1855) in a list prepared for Colonel Jacob (Gov. Sel. New Series XXIII. 29) of a total of 1263 Nágaras only 343 are entered as Bráhmans. The facts that there are Nágaras among Gujarát Wánias; that Nágaras are 50,000 strong among the Gurjjaras of Bulandshahr (N. W. P. Gazetteer, III. 48); and that Nágaras appear as Nagres among Jats (Siálkot Gazetteer, 45) add to the doubt of the correctness of the Gujarát Nágara claim to be Bráhmans. Another class of Bráhmans apparently of Gujar origin are the Pokarnas. See below under Gujar.





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priests to Oswál and other Márwár Shrávaks. They are acquainted with the story of their origin given in the Bhavishya Purána. Marriage with local women has blotted out the special characteristics of most, but a few have long narrow faces with high features and sparse lank hair and beard which at once attracts notice. These strangers, whom the Bhavishya Purána specially calls Mihiras, occur in Multán Dwárka Márwár and Káshmir, that is, wherever a leading division of the great Mihira horde settled. The admission of stranger priests required explanation and the tales invented to explain their admission disagree with each other. According to the Bhavishya Purána Gaura-Mukha or white face, the family priest or *purohit* of Ugrasena of Mathura advised that Maghas should be brought from Sakadwipa as priests.<sup>1</sup> According to the Multan legend they were brought by the eagle Garuda and were of three classes Mágasas Mānasas and Mandagas.<sup>2</sup> At Dwárka twelve Mágasas received daughters of the Bhoja priests and so were called Bhojaks, a name which the priests of Jvála-Mukh also bear.<sup>3</sup> Darmsteter remarks that the details, the use of the *avianga* (aivanguin), the five daily worships, the *varshma* or sacred brush and the silent eating, all seem to point to these priests being Zoroastrians or Mobeds,<sup>4</sup> though they were perhaps really priests of the Mithra worship which was then in vogue. In India the Maghas seem to have started either the worship of a combination of the Sun and of S'iva under the name Mihreshwar or a simpler sun worship as at Multán Dwárka and Somnáth.

Of the second type of Bráhman connected with the Skythian invaders, namely local non-Bráhman classes chosen by the northern invaders to be their teachers and priests, examples seem to occur in Sáraswats, Páliwáls, and other Márwár and Kachh Bráhmans who are said to have been specially created to hold a sacrifice or for some other similar purpose.<sup>5</sup> Colonel Tod's details of the desert Bráhman seem to belong to a local un-Bráhman class raised to be priests, as the local Khatris have been raised by the Sikhs, rather than to either a stranger or a degraded class of Bráhmans. The desert Bráhman is a Vaishnava. He does not observe the rules of Manu. He wears the thread but is not clerical. He tills, tends cattle, and barter *ghi* or granulated butter. He does not eat fish or smoke tobacco but eats food cooked by a barber and does not use a hearth. He buries his dead near the threshold, raises a small altar, and sets on the altar an image of S'iva and a water-jar.

Of the third influence of the northern newcomers on Bráhmans, the carrying with them in their wanderings large bodies of Bráhmans, two instances may be cited; the 10,000 Bráhmans brought into Orissa by the

<sup>1</sup> Reinand's Mémoire, 393.

<sup>2</sup> Reinand's Mémoire, 393; Darmsteter Jour. As. X. 68.

<sup>3</sup> Reinand's Mémoire, 393; Kángra Gazetteer, I. 83.

<sup>4</sup> Reinand Jour. As. X. 69. The Rajatarangini (Troyer, I. 307-309) describes them as Gandhára Bráhmans brought by Mihirakula the lowest of Bráhmans accursed children of Mlechchhas who marry their own sisters and intrigue with their sons' wives. These details seem to apply to Magh or Persian priests among whom according to the Dabistán (I. 209 Note 1) connection with daughters was admitted as free from objection. It is notable that, according to the same authority (Ditto, I. 18), the Persians styled their Maghs or excellencies Berman or Bráhman.

<sup>5</sup> Among these classes are the Kandolias (36,000) said to be named after the sage Kanva and to have been created in Sauráshtra by Brahma (Cutch Gazetteer, 48) and the Sarasvats of Kachh, Bikánir, and Kángra (Gazetteer, I. 82) whose name and apparent absence of connection with the Sarasvati river suggest they may have entered Bráhmanism through the broad gate of mind-born sonship.



















shave their heads, the Śakas shave half their heads, the Paradas wear long hair, and the Palhavas wear the beard. Brāhmanas deserted them and they became Mlechchhas.<sup>1</sup> It is remarkable that neither Hūnas, Gurjjaras, nor Turks are among the tribes who forfeited the high place they once held among Hindus. The explanation seems to be that the bulk of the lapsed Kshatriyas represent those foreign conquerors who adopted Buddhism. This certainly is true of Yavanas, Śakas, Kambojas, and the earlier Palhavas and Paradas.<sup>2</sup> Those tribes which, like the White Hūnas and the Turks from their first arrival opposed Buddhism and favoured Brāhmanism, do not appear in these lists because they did not forfeit their rank as Kshatriyas. The highest of them as the Hūnas gained a place in the royal list. With some it was enough to endow Brāhmanas with gifts and to follow the Kshatriya rules of conduct. Others, chosen to be the special champions of Brāhmanism, were admitted as Kshatriyas only after purification by fire. The leading instance of such admission is the case of those who are known as Agnikula or Fire-clan Rajputs. Though the evidence is neither complete nor free from inconsistency the result seems established that the four tribes of the Agnikulas, Chohān Parmār Parihāra and Solānki, belong to the fifth and sixth century horde, of which the strength were Gurjjaras, probably Khazars,<sup>3</sup> and of whom under Dadda III. (A.D. 680-700) the Broach division was raised from Gurjjaras to be Kshatriyas.<sup>4</sup> It is worthy of remark that in the Bombay Konkan the Brāhman name Chitpāvan is supposed to mean Pyre-Pure and that in the south of India a similar purification by fire has been adopted and a corresponding set of outside tribes, including Pallis and others, have been

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FOREIGNER.Among  
Kshatriyas.

<sup>1</sup> The Harivansha and the Vishnu Purana quoted in Muir's Sanskrit Texts, I. 486-487. Alberuni (Sachau's Ed. II. 60) notices that this is the proper way for each of the tribes named to wear their hair and is not the result of the order of an Indian king. We should be thankful, he says, to the good Śagara for not forcing us to adopt Indian customs. Other tribes who were compelled to give up their position in caste were Choras (Coromandel), Dārvas, Keralas, Kolisarpas (Nāgas?), and Mahishas. With the tale of Śagara enforcing the varied cutting of hair compare the Mughal Bahādur Shah's order (A.D. 1710) to annoy the Sikhs, whom Nānak had commanded to grow both the head hair and the beard, that Hindus of every tribe should cut off their hair. Forster's Travels, I. 265 (A.D. 1782).

<sup>2</sup> The time to which this great change seems to apply is during the seventh and eighth centuries when in the decline of Buddhism the reformed Brāhmanism started in the pride of its strength, when (A.D. 642) the Brāhman or rather Brāhmanist Chachh (probably a Turk conqueror from Chachh or Tash that is Tashkand on the south bank of the Jaxartes) drove Buddhism out of the south Panjāb and Sindh; when Brāhmanism became supreme in Kaḥbul; and when, in Magadha, Viśvasphatka (Vishnu Purāna, IV. 24, Wilson's Works, IX. 216) established Kaivartas, Pulindas, and Yadus, raised Brāhmanas to power, and extirpated the Kshatriyas.

One chief ground for the Brāhman dislike of the Buddhist religion was that it was based on the teaching of a Kshatriya and not on the teaching of a Brāhman. How, asks Manu, can a Kshatriya devise a pure system of conduct if he transgresses his own order and assumes the function of teaching. Muir's Sanskrit Texts, I. 509.

<sup>3</sup> According to Tod (Annals of Rajasthan, II. 2 note 9) no trace of a Rajput remains earlier than A.D. 400. The statement, that in the distribution of territory the Indra-raised Paramāra gets Abu Dhār and Ujjain; the Brahma-created Solānki Anhalpur; the Siva-sprung Parihāra, Mārwar; and the Vishnu-formed Chauhān Makāvati Nagari, shows by the mention of the Solānki at Anhalpur that this distribution cannot be older than the tenth century.

<sup>4</sup> Bhagvānlāl's Early Gujarāt, Bombay Gazetteer, Vol. I. Part I. 116-117. The strong element of fire worshippers in the fifth century horde would make a fire baptism a popular initiation. The rite would also have a special significance if Abul Fazl's (Gladwin's Ain-i-Akbari, II. 43) tale is true that before this the Buddhists had put a stop to fire worship.





## Appendix A.

THE  
FOREIGNER.*Among  
Kshatriyas.*

to spare the cow. For the rest they were not scrupulous.<sup>1</sup> The Khás language became Hindi. Their habits ideas and speech merged in those of the Hindu.<sup>2</sup> Other military tribes the Gurungs and the Magors became less completely Hindu than the Khás and were not allowed to wear the thread. In all practical and soldierly respects the Hinduism of the Khás is free from disqualifying punctilios.<sup>3</sup> These Gurkhas and Khás seem an object lesson from which to learn what manner of man was the Buddhist Kushán or the Bráhmaṇa Húna who spread across India to the sea and across the sea to Sokotra, East Africa, Ceylon, Java, Sumatra, Siam, Cambodia, and Borneo. Hindus mainly because Hinduism was in fashion, because their leaders, glamoured by the magic skill of the rival evangelists, had adopted Buddhism or Bráhmaṇism, in all practical and soldierly respects they were free from disqualifying restrictions, seeing in foreign service nothing but the prospect of glory and spoil, borne along by the indomitable confidence in each other which grows out of national integrity and success.<sup>4</sup>

The view that the Rajputs, and among the Rajputs even the Gohels, the highest of Hindu warriors, may be foreigners of not more than 1500 years' standing, though not new, is doubtless strange. Still it is to be remembered that for Hindus the fight with Islám has been the history of northern India from the eighth to the eighteenth century. This fight was fought by the Rajputs and among the Rajputs, since in the early eighth century (A.D. 720-740) they marshalled under the hill of Chitor to withstand the Arabs,<sup>5</sup> notably by the Gohels with whom in daring, in devotion to Hinduism, and in success no tribe of Rajputs can compare. Similarly the enthusiasm of the Sikh ennobled the Jat, the success of Shiváji raised the Marátha, and the victories of Nepál have brought honour to the Khás and the Gurkha. The following remarks of Mr. Hodgson<sup>6</sup> regarding the modern Gurkha champion throw light on the position of the earlier champion the stranger Rajput: "The Hindus of Nepál, full of hate and defiance of Islám, regard themselves as the only remaining depositories of undefiled national Hinduism. Hence their enthusiasm which burns all the fiercer for a secret consciousness that their particular and as it were personal pretensions as Hindus are and must be but lowly rated at Benares." To the higher ruling families of Rajputs these remarks have ceased to apply. But among the tribes of the Márwár desert in outlying parts is a freedom from Hindu restrictions little less complete than that of the Khás of to-day or of the victorious Khazar or Húna of the fifth and sixth centuries.

*Among  
Traders.*

The infusion of foreign blood into the merchants or traders is not less marked than into the fighters. In Western India the Osváls and other

<sup>1</sup> Gov. of India Records, XLVII. 142.

<sup>2</sup> Gov. of India Records, XLVII. 142. Hodgson notes, Ditto 144 note\*: When a Kshatriya has a child by a Khás woman the child is called a Kshatriya, but ranks with its mother. This may be one source of the many Rajput-named subdivisions of some of the lower classes. The son of a Soláñki by a Gurjjara woman may have been called Soláñki though ranking as a Gurjjara.

<sup>3</sup> Gov. of India Records, XLVII. 145.

<sup>4</sup> Gov. of India Records, XLVII. 146. To the examples in the text may be added: In North Jamu in A.D. 1650 when Chatarsingh conquered Pádar the army settled marrying local women. The children among whom some had Bráhmaṇ, some Rajput, some other fathers, together formed the class of Thákars (Drew's Jummoo and Cashmir, 121). Ibbetson (Panjáb Census paras. 431-469) shows how foreign tribes Gakkars, Khaggars, and Khokkars, were first made Rajputs, afterwards under Islám claimed and found a Koreish origin, and finally under Sikh rule discovered that they were Játs.

Tod's Annals, I. 559.

Journal Royal Asiatic Society, I. 45.









**Appendix A.**  
**THE HORDE.**  
*In*  
*Progress.*

tribes of Rajputs have passed south and east but mainly as swarms leaving traces in the Panjáb and in Sindh where they made their first settlements. The continuance of portions of tribes in their original seats increases the complexity of the later hordes who generally carry on with them a share of what remains of the earlier settlers. The practice was the same in the case of the more northern tribes. In A.D. 375 when the Huns conquered the Alani on the Don, though the bulk of the Alani joined the Huns and passed on, a share remained.<sup>1</sup> In A.D. 750 when the Patzinaces were driven out of the Volga country by the Uzes part stayed and mixed with the Uzes, part marched west.<sup>2</sup> So in India the great Kushán horde (B.C. 50) brought with them from Baktria S'akas as well as Kusháns. In the passage through Kábul they were joined both by Greeks or Yavanas and by Palhavas or Parthians. Finally an Indian element was assimilated either from Soghd or from the Kábul valley.<sup>3</sup> The great fifth century horde was even more complex than the Kusháns. White Húnas of Khazar race, but known as Yetas or Ephthalites, from the north of the Jaxartes joined with a swarm from the long-settled Kusháns of the Oxus valley, together leading the discomfited Juán-Juáns or Avárs, who after advancing from Central China in the late fourth century, and driving Kitolo the last of the Kusháns out of Baktria had recoiled discomfited by the strength of Behram Gor's (A.D. 420 - 440) defence. In addition to these, after the ruin of Sassanian power by the White Húna emperor Khushnawáz (A.D. 470 - 480), came an army of Khazars or Mihiras from the south-west of the Caspian, and finally, after entering the Swát valley, contingents were received of Kusháns from Kábul and of Kedáras or Little Yeuchi from Pesháwar.

*Melting.*

Snowball-like the horde rolls on gathering to itself the beaten and the shelter-seekers, so that when in warm India it stops to melt and to spread the snowball adds many elements to the local population. If the leader of the fresh armies defeats the local rulers he takes their place. As a rule, after the needed baptism of Hindu sound, his own stock-name or the name or title of the tribe he leads becomes the name of the ruling tribe. But in certain cases prudence or religion may suggest the pleasing of the conquered, and the name, or at least the ancestry, of the conquered is adopted as the conqueror's own. Of the tribes that have come under

<sup>1</sup> DeGuignes' Huns, III. 162.

<sup>2</sup> DeGuignes' Huns, II. 519.

<sup>3</sup> HINDU. According to a somewhat doubtful statement in Strabo's time (B.C. 50) (Cunningham in Numismatic Chronicle, VIII. 224) the language of the people of Soghd had affinity with the dialects of north India. The coins of Moas (B.C. 126) the founder of the Parthian dynasty of Taxila in the Panjáb have a Páli legend and an elephant humped bull and river Indus (Ditto, 37, 38, and 103) and those of Moas' successors Azes and Azilizes bear the Hindu name Aspa Varma (Ditto, 110). PARTHIAN: The Parthian element is the names of Zoroastrian goddesses on the Kushán coins especially of Huvishka (A.D. 110) (Cunningham Arch. Surv. Rep. III. 3). GREEK or YAVANA influence must have affected the Kusháns before they started south from Balkh (B.C. 120). Probably Greeks were with them and more Greeks would join from the two conquered Greek states one in Kábul absorbed about A.D. 0 by Kujula Kadphises, the other in the Panjáb absorbed about A.D. 50 by Vema Kadphises. The Greek influence is shewn by the adoption of Greek gods and Greek coin legends especially by Kanishka (A.D. 78). (Cunningham Arch. Surv. Rep. III. 3; Num. Chron. Third Series, 110-114.) A Greek element is also shewn by the fact that in eastern India Kushán invasions are known as Yavana invasions. S'AKAS: The S'akas and Kusháns were practically the same even in Baktria and when the Kusháns overcame the earlier or Su-S'aka conquerors of western India they seem to have been more generally known as S'akas than as Kusháns. (Cunningham Num. Chron. Third Series, VIII. 243.)



**Appendix A.**  
**TRIBE NAMES.**

portion of a tribe or nation which lives next their own border and they apply that name to tribes whose proper names are distinct.<sup>1</sup> Thus the Tibetan tribes, who have no general name for their country or people, are called Gyárungs a word that means in Tibetan alien-leading; to the Chinese these same tribes are known as Sifan that is Westerners.<sup>2</sup> The wanderers between the Caspian and the Altai Mountains whom the Russians call Kírgiz, are (except the Khokand Kírgiz) known to themselves as Kasáks and to the Chinese as Bourouts.<sup>3</sup>

Again neighbours or strangers in whose lands a tribe or a horde settles change the tribes' original name so as to give it a meaning in their own language. The law of meaning-making works by the help either of the pun that is sound sameness or of translation that is sense sameness.<sup>4</sup> Or the neighbour either gives the newcomer a name descriptive of what strikes him as the newcomer's special characteristic; or applies to him the name of some legendary tribe which in some leading feature the newcomer resembles.<sup>5</sup> Again a name may be imposed upon and adopted by a tribe which is little more than a nickname. So the Maráthás were known as Ghenims that is robbers and Chávadá the softened form of Chápa was easily smoothed into Chor or thief. The widely applied term Kasák seems to have its origin in the Arab for a robber or wanderer.<sup>6</sup> Once more a tribe may take as its own either the personal or the stock name of its leader. In this way the Maráthás were called Shivájis, the White Húnas Yetas or Ephthalites, a division of the Gusses or Os were called after Seljuk, and a branch of the Seljuks were called Osmánlis.<sup>7</sup> Similarly the Zagatais are named after the second son of Changhiz Khán (A.D. 1163 - 1237), the Nogays after Nagaia (A.D. 1260), and the Uzbeks after Uzbeg Khán (A.D. 1305).<sup>8</sup> Even a dream may change the name of a great tribe.

<sup>1</sup> Compare Howorth Jour. Ethn. Socy. (N. S.) I. 26.

<sup>2</sup> Hodgson in Gov. Sel. XLVII. 176. <sup>3</sup> Jour. As. Ser. VI. Tom. II. page 310.

<sup>4</sup> The change of Khazar or other tribe name into Gurjjara or herdsmen and the twisting of Chápa, Chohán, and other Agnikula stock names into words with Hindu meanings are examples of this practice. Alberuni (A.D. 1031, Sachau's Edition, I. 298) notes that names change under three influences: translation and natural and artificial alteration. Hindus, he says, intentionally change names so as to have as many words as possible on which to practice the rules and arts of their etymology. Subandhu's Vásvadattá (Hall's Edition, 25) in which every word has two meanings is an example of this Hindu ingenuity. Punning name changes were as popular with the Chinese as with the Hindus. About A.D. 780 a Chinese emperor in reward for their dash in battle changed the tribe name Ouigour into Houighour the Sweeping Hawks. Parker's A Thousand Years of the Tartars, 277.

<sup>5</sup> So the old name Yaksha was applied to Húnas and to Kasim's Syrian Arabs (A.D. 713) because like the legendary Yaksha they were fair-skinned horsemen. Similarly the fifth century invaders seem to have been called Nágas perhaps mainly from a fierceness of temper and a destructiveness which were the characteristics of the legendary snake people.

<sup>6</sup> The word Kazak has no race significance. It is applied to Turkish tribes and to Slavs of the Ukraine Don and Volga. The Ossetes call the Circassians Kazak. Kírgiz Kazaks were Usbegs who on the death of Abul Khair retired to the White Horde calling themselves Kazaks or wanderers. Howorth's Mongols, Part II. Div. I. page 6.

<sup>7</sup> Ephthalite is Ye-ta-i-li-to, of which Yeta the first half is the name of the royal family. In Arabic Haiathal has the sense of robber. In this case the tribe character is the original of the general word.

<sup>8</sup> Howorth Jour. Ethn. Soc. (N. S.), I. 29-30 and II. 86, 91, 92; Mongols, Pt. II. Div. I. page 9.



## Appendix A.

THE HORDE  
IN MOTION.

Skyths. These he partly absorbed partly drove on to Assyria.<sup>1</sup> In the great Skythian invasion of Parthia in B.C. 125 the invading horde included Massagetæ Khorasmii and others from the lower Oxus: Dahæ including Parni Pisuri and Xanthii from Hyrkania: and Tokhari from the Upper Jaxartes. The conquered came led by the conquerors.<sup>2</sup> In A.D. 240 the Vandals passed through Poland and South Russia careless whom they met. The Bastarnæ and Venedi first opposed them and the flower of their youth either from choice or compulsion swelled the Gothic army.<sup>3</sup> The great hordes that swept across Europe in the fourth century included Alans, Goths, Huns, Sueves, and Vandals.<sup>4</sup> In A.D. 375 when the Huns conquered the Alani on the Don the bulk of the Alani joined the Huns and passed on.<sup>5</sup> About A.D. 600 the Avârs overcame the Sabiri and carried them west with them.<sup>6</sup> DeGuignes mentions about the eighth century a horde in the Crimea with Khazars as leaders, Turks as free followers, and Huns as slaves.<sup>7</sup> When (about A.D. 1180-1200) Changiz Khân conquered a province in Central Asia he was careful to allow no harm to be caused to life or property. He set some of his own and some local men to keep order and took the rest with him. When they saw how well he protected them the conquered supported Changiz Khân heart and soul<sup>8</sup>; the first to yield were the Turks and like a snowball the united forces rolled across Asia. Every tribe that was beaten joined Changiz's army as the beaten joined Napoleon and in early days joined the Roman.<sup>9</sup>

Not only did the conquered support the conquerors but partly as a precaution they were placed in the van of the army. The descriptions of noseless hairless demon-faced Tartars in the great Mongol raids into Europe and also into India suggest that swarms of the lowest class were sent ahead as scouts and foragers. The Russian General Skobeleff's (A.D. 1876) scheme for invading India by sending the Central Asian rabble contingent to meet the first attack of the British is illustrated by the Avârs in A.D. 450 putting the Winidi or Wends in front of them so that the Wends were threatened in front and rear,<sup>10</sup> and, in A.D. 1000, by the Kathayans forcing all Chinese guilty of offences to act as their skirmishers.<sup>11</sup> An example of the mixed character of hordes occurs in A.D. 1141 in the army brought by the Khân against Sultân Sangar of Persia in which were Turks, Chinese, Khataians, and others.<sup>12</sup> Similarly about A.D. 1300 the Nukdâris, called after Nigudar grandson of Chagatai, are described as a rabble of all sorts including Mongols, Turkomans, Turks, and Shuls.<sup>13</sup> In A.D. 1825 the Samarkand Uzbeks included Kipchaks, Kara Kalpaks, and Chinese Muslims.<sup>14</sup>

These details of the constitution of Central Asian hordes explain two notable characteristics of northern invasions of India; the large number of tribes and the diverse types of men in the horde. These types vary from the ugly low class slave and criminal who does much of the skirmishing and foraging to the handsome noble-minded leaders whom any people might

<sup>1</sup> Rawlinson's Herodotus, I. 408-410.

<sup>2</sup> Gibbon's Decline and Fall, I. 309.

<sup>3</sup> Gibbon's Decline and Fall, III. 162.

<sup>4</sup> DeGuignes' Huns, I. Part II. 506, 507, 509, 510.

<sup>5</sup> Howorth's Mongols, Part II. Div. I. 13.

<sup>6</sup> Parker's A Thousand Years of the Tartars, 339.

<sup>7</sup> Jour. R. A. Soc. (N. S.) XIV. 144 note 1.

<sup>8</sup> Yule's Marco Polo, I. 96.

<sup>9</sup> Rawlinson's Parthia, 117, 118.

<sup>10</sup> Yule's Cathay, II. 316.

<sup>11</sup> Howorth J. R. A. Soc. XX. 728.

<sup>12</sup> Yule's Marco Polo, I. 210.

<sup>13</sup> Jour. R. A. Soc. XXI. 787.

<sup>14</sup> Jour. Roy. As. Soc. VII. 330.









**Appendix A.**  
**TRIBE CHANGES**  
**DUE**  
**To Neighbour-**  
**hood.**

better known as Aharyas or Sesodias from Ahar and Sisoda, the sites of two former capitals. Again the weak takes shelter behind the name of the strong. Under the influence of a stronger neighbour a tribe may adopt the neighbour's name, its own original tribe name sinking into a surname. 'Even in races' says Mr. Ibbetson 'where purity of blood is the chief pride, sections of other races enter and are given the position of common descent if only they show willingness to accept authority.' In this manner in the Panjáb, aboriginal, Mongol, and other elements have been absorbed into the tribe or caste organisation of the Aryan stock.<sup>1</sup> In outlying parts, on the borderland between two tribes, the people seem to take the name of the more prosperous tribe. In the Rajputána desert the same communities have been known at times as Jats and at times as Bhátis. In its place of honour a tribe may prefer its own name: while in a strange place it chooses to be a subdivision of a strong local community. In the Panjáb the Jat has no wish to be a Rajput: in Central India to be a Rajput is one of the Jat's chief ambitions.<sup>2</sup> That among the Choháns and the Bhátis of the caste-preserving Salt Hills in Jhelam some are Rajputs and some are Jats is probably due to the existence of two sections among Choháns and Bhátis one belonging to the country where Rajput and the other to the country where Jat is the more honoured title. These divisions like fragments of the Awans, Ghakars, Gurjjaras, Janjuas, and other tribes have probably retreated before invaders to gain the protection of the Salt Range.<sup>3</sup> That two tribes claim the same descent is no proof of blood relationship. Both Bhátias and Jats claim to be Yádavas. But Bhátias are probably Turks and seem to have no claim to the name Yádava.<sup>4</sup>

The readiness of waning tribes to adopt the name of the stronger community is shown by the remarkable speed with which in its time of prosperity the Ráhtor tribe spread. It is also shown in the case of the Láhor Jats whose connection with the Sikhs has given them a place of honour and furnished them with two sets of subdivisions one Rajput the other Afghán, both of them traces of tribes who for shelter have adopted the name of Jat.<sup>5</sup> This theory of the origin of subdivisions is open to the objection that it conforms neither to the Rajput tribal rule of out-marriage nor to the caste rule of in-marriage. In practice the difficulty was probably met according to local conditions. Where brides and bridegrooms could be obtained from other sources the subdivisions may have been treated as of no consequence and the tribal law of out-marriage be enforced against all the subdivisions. On the other hand in outlying parts where brides and bridegrooms were scarce the subdivision would continue to be treated as the tribe. At the beginning of this century the small community of Vagher Rajputs of the out-lying tract of Okhámandal near Dwárka in west Káthiáwár included as separate tribes Chávadás, Heroles (Parmárs), Luhánas, and Wádhels (Ráthors).<sup>6</sup> On the other hand in

<sup>1</sup> The 1881 Panjáb Census Para. 372.

<sup>2</sup> Rajputána Gazetteer, I. 161.

<sup>3</sup> Compare Jhelam Gazetteer, 56, 67, 69.

<sup>4</sup> Tod's Annals, I. 107-108.

<sup>5</sup> Panjáb Gazetteer, III. 65-67. The readiness to take a new name so long as the new name is likely to carry either honour or shelter is shown (Ibbetson's Panjáb Census for 1881 paras. 430, 463) by Gakkars, Khaggars, Khokkars and other foreign tribes, who, under Hindu ascendancy, became Rajputs, under the Musalmáns found a Koreish, and under the Sikhs a Jat origin. So Ibní Sumár, the founder of the Sumra dynasty of Sindh (A.D. 1053-1351), though a Paramára Rajput, claimed a Koreish descent.

<sup>6</sup> Tod's Annals, I, 590-91.

well-peopled districts when the tribe spreads to be a nation the names of the different tribes which are included in the nation bear the same relation to the whole that the clan or family name bore to the tribe. Or the larger body into which the tribe passes may be not a nation but a caste. The caste differs from the tribe mainly in the feeling that while all of the same tribe are of one kin not all of the same caste are of one kin. In the caste as in the nation kinship narrows from the tribe to the original clan, and, as kinship ceases towards all portions of the caste except to the original family stock or clan, marriage with all other portions of the caste becomes possible.<sup>1</sup>

When a tribe like the Jats is so wide spread as to be almost a nation any low-born man of uncertain origin may pass as a Jat. On the introduction of a new horde the higher invaders may join the Rajputs and the lower the Jats. Or if a ruling tribe is broken some of its fragments may sink to be Jats, helot craftsmen, or unclean outcastes.<sup>2</sup> Again on the introduction of a new tribe the children of the men who marry the higher class local women may rank as Rajputs, while the children of the men who marry lower class women may rank as Jats. Finally a Jat or a Marátha may be born with a genius for war or for religion and may like Nának or Shiváji raise his tribe name to be a name of honour. That hill and forest tribes and others of the lowest classes bear Rajput surnames is probably partly due to those classes seeking protection by adopting the name of their overlord's tribe. At the same time it is beyond doubt that by outlawry and defeat individuals and bands have passed from the higher to the lower tribes. After defeat bodies of foreigners have been allotted to the wild tribes. And the name of Bhílmál the Gurjjara capital suggests that their skill as archers led to the Gurjjaras being known as Bhíls.<sup>3</sup>

Appendix A  
TRIBE CHANGE  
DUE  
To Neighbourhood.

To  
Newcomers.

<sup>1</sup> Compare Jhelam Gazetteer, 69; Rajputána Gazetteer, I. 69.

<sup>2</sup> Among Multáni sweepers occur the surnames Gujar, Hada-Húpa, Húpa, and Mer. MS. Note, The Multáni Khatriis of Bombay.

<sup>3</sup> Compare Malcolm in Trans. Roy. As. Soc. I. 79-80.



# APPENDIX B.

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## THE GUJAR.

### CONTENTS.

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## THE GUJAR.

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THE name Gurjjara or Gujar seems an Indian adaptation, with the sense originally of cowgrazing and later of cowstealing, of the name of some Central Asian tribe that entered India from the west during the first 500 years after Christ.<sup>1</sup> Regarding the original tribe two suggestions may be offered. The first is that the tribe was Skythian or Turk and that the name comes from the Persian *gurg* or the Turkish *kurt* a wolf,<sup>2</sup> and that of this tribe a trace may remain in the Brahui Gurganani or Wolves.<sup>3</sup>

The second suggestion is that Gurjjara is the altered form of the name of one of the more important invaders of India from the north: the Kushan or Great Yuechi (B.C. 100 - A.D. 390), the Kedára or the late Little Yuechi (A.D. 390-500), the Jue-Jue (A.D. 400-500), the Khazar or White Húna (A.D. 450-550), or the Gazz-Gazz of the ninth and tenth centuries. Finally the Gurjjaras have been identified with the people of Georgia whose Persian name is Gurjistán.<sup>4</sup> Gurz the Arab form of Georgia corresponds so closely with the Jozr used for the ninth century Gurjjara dynasty of Márwár by the Arab merchant Suleimán that in A.D. 1860 the derivation was viewed with favour both by Dr. Glasgow and by Dr. Bhau Dáji.<sup>5</sup> Their support of a Georgian origin of the Gurjjaras may have been strengthened by the Georgian legend that their great king Vakhtang (A.D. 469-500) surnamed Gourgasal Wolf-lion, the founder of Tiflis the modern capital of Georgia, after subduing the Ossetes and Abkhasians and overrunning south Armenia made terms with the ruler of Persia and invaded India.<sup>6</sup> Georgian traditions carry little weight. It is difficult to suppose that towards the close of the fifth century, with the great power of the White Húnas blocking the way, a Georgian king could have led or sent an army into India. The story may be the dim recollection of the movement of the Khazars of south Armenia and north Media to join their relations the White Húnas of Badeghiz near Herat and with them invade India. In this connection it is to be noted that the writer in the

### Appendix B.

#### THE GUJAR.

##### The Name.

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<sup>1</sup> In the North-West Provinces Gujar is taken to be either Go-char Cowgrazer or Go-chor Cowstealer. North-West Province Gazetteer, V. 291. A similar instance of meaning-making occurs in Gohatya or Coweater the twisted form of Kota the name of a cowkilling tribe on the Nilgiris. Madras Journal of Literature and Science for 1888-89 page 171.

<sup>2</sup> Yule's Marco Polo, I. 59.

<sup>3</sup> Pottinger's Beluchistán, 76. Pottinger also (page 57) notices Beluch Gurchanis in the hills north-east of Kachh-Gandevi. Lassen (Ind. Alt. II. 805) notes one Vrigi (Sanskrit *vrika* a wolf), a ruler of Málwa, who introduced new divisions into the old castes. As Vrika is the Sanskrit for a wolf this story may be a trace of the connexion between the Gurjjaras and the admission of foreigners as Agnikulas.

<sup>4</sup> Rawlinson Trans. Roy. Geog. Society. IX. 51\*. Compare D'Herbelot Bibliothèque Orientale, II. 158.

<sup>5</sup> Jour. Bom. Br. R. A. S. IX. Proceedings XXIV. Compare Gurjak the fourth class among the Ossetes of the Caucasus who are the descendants of Georgian captives in war. Jour. R. A. Soc. XX. 374.

<sup>6</sup> Ency. Britannica (Article Georgia), X. 432.

## Appendix B.

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## The Name.

*Ghozz.*

Encyclopædia Britannica favours the view that the Khazars are near akin to the Armenians and Georgians in which he says he has the support of the Arab geographers who knew the Khazars best.<sup>1</sup>

The Ghozz, the ancestors of the Seljuks and Osmánlis, may be dismissed from the number of possible claimants, as they did not pass south of the Oxus until the eleventh century.<sup>2</sup> There remain the Kusháns (B.C. 100 - A.D. 400), the Kedáras (A.D. 380 - 550), the Jue-Jues (A.D. 400 - 500), and the Khazars or White Húnas (A.D. 450 - 600).

*Kushán.*

Cunningham takes the Gujar back to the Yuechi either the Great Yuechi called Kusháns or Gusháns<sup>3</sup> who entered the Kábul valley about B.C. 120 or the late Little Yuechi called Kedáras who about A.D. 390 passed down by Chitrál and Swát to Pesháwar. One chief ground on which Cunningham favoured the identification of the Gujar with the Great Yuechi was the second name of the tribe. This was then read Kors but the true rendering has since been shown to be Kushán.<sup>4</sup> The difficulty of accepting Kushán or Gushán as the original of Gurjar is not only in the changes from *sh* to *r* and from the final *n* to *r*,<sup>5</sup> but also in the fact that no reference to Gurj or Gurjjara occurs in India until after the close of Kushán power (A.D. 400).<sup>6</sup> The Kusáne division

<sup>1</sup> Ency. Brit. XIV, 59. One of these Arab writers was Abulfaraj (A.D. 1243) who held that the Gurgues or people of Georgia were the same as the Khozars or Khazars. D'Herbelot (Bib. Or. II, 158) considered the two races very different. One point of resemblance may be noted that like the White Húnas and Khazars, and the Shrimális of south Káthiáwár, the Georgians cut their hair short, like churchmen, says Marco Polo. Yule's Edition, I, 50.

<sup>2</sup> In the time of Ibn Haukal and of Al Masudi (A.D. 940) Kushán the capital of the Gozzes was in Farghána on the Jaxartes. (Reinaud's Abulfeda, ccclxvi.; Howorth's Mongols Div. II. Part I. page 290). Masudi (Prairies D'Or, II. 19) calls the Ghozzi the Bedouins of the Turks raiding into the territory of the Khazars to the north of the Caspian. One early reference in Sacy's Translation of Mirkond, 341, that Behram Gor (Varahran V. A.D. 420-440) marched into the country of the Ghozz is apparently a mistake for Khazar. The Ta-Gaz-Gaz are even later than the Ghozz. In the tenth century Masudi (Reinaud's Abulfeda ccxxix.; Prairies D'Or, I. 286) describes the Ta-Gaz-Gaz as rulers of the city of Kushán in the Tarim valley to the east of the Bolor hills. No tribe of Turks was more powerful brave or majestic than the Ta-Gaz-Gaz. The same kingdom is referred to in the Pehlevi writers of the ninth century.

<sup>3</sup> Compare Kanika that is Kanishka king of (the) Gushán. Rockhill's Life of Buddha, 240.

<sup>4</sup> Wilson's Ariana Antiqua, 309, 359, 366, 375, 378; Cunningham's Arch. Rep. II. 64, 68. A trace of the Kors was found in the Kors Banians of Sindh who visit Central Asia and St. Petersburg. Ditto ditto, 73; Burton's Sindh, 314; Campbell's Ethnology Jour. A. S. XXXV. II. 13.

<sup>5</sup> Cunningham Ancient Geography, 40, notices that Turki languages change *r* into *sh*. The change of *n* into *r* must be considered a serious difficulty. The reading of the A.D. 1169 inscription at Somnáth in which Kumarápála is called Lord of Gurjen Mandala (Tod Western India, 505) has not been verified.

<sup>6</sup> Cunningham Arch. Survey Report, II. 72 says: No reference has been traced to Kusháns after A.D. 800. Still the Śakas, Sháhis, and Sháhán-u-Sháhis continued in power till the end of the fourth century. Compare Samudragupta's Pillar inscription about A.D. 390. Bhagvánlál's Early Gujarát, 64. One reason why Cunningham accepted the Kushán origin of the Gurjjara was that Kaira and Broach inscriptions seemed to prove the Western Indian Gurjjaras to have been in power as early as A.D. 400. This implied an entry into India of probably at least fifty years earlier, a date at which so far as is known no fresh horde had entered India since the Kusháns. The evidence on which General Cunningham's position was based has been shewn to be misleading partly because certain of the early Gurjjara grants were forgeries, partly because the epoch date of the true grant was not the Śaka A.D. 78 but the Traikutaka A.D. 248. Bhagvánlál's Gujarát, 59 and 117. It is perhaps because he maintains





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among Armenians as Khazirs, and among Arabs both as Khozar and under the somewhat doubtful plural forms of Khurlop and Khazlaj.<sup>1</sup> Other variations come closer to Gurjjara. These are Gazar the form Khazar takes to the north of the sea of Asof; Ghyssr the name for Khazars who have become Jews; and Ghusr the form of Khazar in use among the Lesghians of the Caucasus.<sup>2</sup> Howorth and the writer in the *Encyclopædia Britannica* follow Klaproth in holding that the Khazars are the same as the White Húnas.<sup>3</sup> The White Húnas who entered India about the middle of the fifth century seem to have passed from northern settlements in the Kirgiz steppes through Samarkand to Balkh. In the Oxus valley these White Húnas seem to have overtaken the Juán-Juán, who had crossed the Jaxartes about fifty years before them. The White Húnas seem to have found the Juán-Juán weakened by the successes of Varahran V. (A.D. 420-440) (Behrám Gor) and to have led them to a fresh onslaught on Persia, which, under their great leader Yu-chin the Happiness Giver, at the close of the fifth century resulted in forcing the Sassanian to pay tribute. That he was overlord of Persia may explain why Yuchin adopted Khushnawáz the Persian rendering of his Chinese title *Shulo-Puchin* that is Happiness Giver. Still the few years between their arrival in Balkh and their advance into India seem too short an interval to admit of this section of the horde coming much under Persian influence. These eastern or Oxus valley White Húnas were known to the Chinese as Yetas, the beginning of Yeta-i-li-to the name of their ruling family, a name which the nations of the west altered to Hyatilah and Ephthalite. Among Armenians Persians and Arabs the name Khazar, though it is sometimes used of the Oxus valley Ephthalites, seems mainly to belong to the sections of the horde who remained north of the Jaxartes or who spread south to north-west Persia either by water or by the west shore of

<sup>1</sup> Compare *Encyclopædia Britannica* Article Khazar. According to D'Herbelot (*Bibliotheca Orientale*, II. 455) Khozar is the correct spelling; DeGuignes says (*Huns*, I. Part II. 507) Khozar called by the Chinese Khoza Turks. It seems that the wild desert Rajput, the robber Khoza (compare Tod's *Annals of Rajasthan*, II. 307) may be a trace of Khazars who came with the Juán-Juán and so being more under Chinese influence than the bulk of the class has held himself aloof from Hindu influences. Another branch who entered India as Khazars but have rejected the Hindu version of their tribe name seem to be the Chhajra Jats and Rajputs in the west Punjáb (*Muzaffarabad Gazetteer*, 34 and 67). With regard to the form Khuzluj, also written (Yule's *Cathay*, I. clxxxvi. note 7) Hazlakh, Kazlakh, and Khizilji, Masudi's details (*Prairies D'Or*, I. 288-9) that they are the best of the Turks in form and grace and stature and complexion and beauty: that their capital in his time (A.D. 940) was to the north of the Jaxartes in Farghána and Shash (Tashkend), and that their head was the highest ruler among the Turks, agree with the Khuzluj being Khazars though it seems strange that Masudi should fail to notice that the Khuzluj and the Khazars were the same. The description of the Khuzluj as the handsomest and best made of Turks is in agreement with other description of Khazars: Khazar settlements at Farghána and Shash coincide with White Húna settlements: and that their Khákhan is the highest of Khakhans bears out Howorth's remark (*Jour. Ethno. Soc.* [N. S.] II. 182-192), that like the Arsaks or Parthians the Khazars (or Circassians) supplied the princely and governing caste to all the northern Caucasus. It also agrees with Parker's statement (*A Thousand Years of the Tartars*, 270) that the Khákhan who made the treaty with Rome in A.D. 569 was a Khazar; and with Firdausi's (A.D. 1020) application of the word Khazar to all the leading northern Turks. (Compare Encl. Brit. Art. Khazar.)

<sup>2</sup> Howorth's *Jour. Ethnol. Soc.* (N. S.) II. 188; *Journal As. Ser. VI. Tom. V.* page 201.

<sup>3</sup> Howorth *Jour. Ethnol. Soc.* (N. S.), II. 188; *Ency. Brit. Art. Khazar*; Klaproth *Jour. As. Ser. I. Tom. V.* page 154.



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steppes rose to power and so suddenly overswept the Khazars that Armenian writers record an invasion of Huns between A.D. 375 and 378.<sup>1</sup> The Khazars bowed and for a time the Black Huns overlorded them peacefully. In A.D. 434 the discovery by the great Attila that the emperor Theodosius was stirring the Khazars to attack the Black Húnas, led him to crush the Khazars (A.D. 448) and make his eldest son their king.<sup>2</sup> The Black Húna grip on the Khazar was loosened by Attila's death in A.D. 454. Apparently this Black Húna ascendancy (A.D. 370-450) explains why, in the early fifth century, to the north-east of the Caspian the Ephthalites or Yetas began to press from the Kirgiz steppes on the Juán-Juán. The defeat of the Juán-Juán by the great Behráam Gor (A.D. 420-440) turned this pressure into support. The Ephthalites met the retiring Juán-Juán stopped them and setting themselves at their head led them back to the conquest of Persia. The same withdrawal from their Black Húna conquerors seems to have driven the Khazars of the north-west Caspian, both by water and by land, down the west coast of the Caspian into south Armenia and north Media where they continued in strength till at least as late as the tenth century.<sup>3</sup> Towards the close of the fifth century fresh inroads seem to have begun as it is recorded that in A.D. 490 Kobad defeated the Khazars and built a town at Amid to keep them in check.<sup>4</sup> About two years later (A.D. 492?), driven from Persia because he supported Mazdak the communist, Kobad retired to the Hayatilah, that is apparently to the eastern White Húnas whose capital was Badeghiz about seventy miles north of Herat. With their aid and with the help of the army of Khorásan Kobad defeated his brother Jamasp.<sup>5</sup> These details seem to show that towards the close of the fifth century two divisions of White Húnas were settled in north Persia. Of these one was the Khazars<sup>6</sup> of Amanah and Azarbaijan in south Armenia, Tabari's (A.D. 838-922) country of the Khazars,<sup>7</sup> who ruled the Caspian or Khazar sea.<sup>8</sup> The other settlement, with their capital at Badeghiz north

<sup>1</sup> Jr. As. Ser. VI. Tom. VII. page 153.

<sup>2</sup> Klaproth Jour. As. Ser. I. Tom. III. pages 153-154; Ency. Brit. Art. Khazar.

<sup>3</sup> Compare Ency. Brit. (Art. Khazar) page 60. The Khazars swept forward in a mass overrunning Iberia Georgia and Armenia. They were not driven north of Darbánd till A.D. 507. The writer mentions an attack on the Khazars by Juán-Juáns and Avárs soon after Attila's death (A.D. 454). These Avárs must have remained north of and distinct from the horde of Juán-Juáns or Avárs who passed south to the Oxus and defeated the Kusháns of Balk about A.D. 350. On the east coast of the Caspian the Juán-Juán preceded the White Húna by at least fifty years A.D. 350-400. In holding both the east and west shores of the Caspian the Khazar repeated the performance of the Parthian or Dahae the ruling caste of Parthians (B.C. 240 - A.D. 240).

<sup>4</sup> Rawlinson's Seventh Monarchy, 342. The accounts of this period are complicated by the apparently mistaken statement that about A.D. 490 an Ephthalite commander retired west from Badeghiz with 100,000 men. Cunningham Ninth Inter. Congress, I. 223-224.

<sup>5</sup> Abul Fida's (A.D. 1324) History of the Khazars, Arab Text page 88.

<sup>6</sup> The Persian and Armenian references say little with regard to this great Median settlement of Khazars. Tabari (A.D. 838-922, Tarikh II. 342) supplies the omission. In A.D. 589 when enemies arose on all sides against Hormazd (A.D. 579-590) the son of Naushirván the Turks came from the east, the Romans from the west, and the Khazars from Amanah and Azarbaijan that is south Armenia and north Media.

<sup>7</sup> Tarikh-i-Tabari, I. 894.

<sup>8</sup> According to D'Herbelot (Bibliothèque Orientale, II. 455) the name the sea of the Khazars was adopted from the capital of the Khazars to the north of the Caspian. But as the Khazar sea is mainly an Arab name it seems probable that the name was adopted from the control over the sea enjoyed by the Khazars of the Khazar country of Adiabene and Resht to the north of Media at the south-west corner of the lake. This



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north Media went against him. This statement shows that the Hun-scared Khazars of the fourth century had remained unchallenged in south Armenia and Media. It follows that Naushirvân's (A.D. 536 - 579) wall (A.D. 562) of which ruins remain near Darbând was not built to keep out the long settled Khazars, but to keep back the Turks the oppressors of both White Húnas and Khazars.<sup>1</sup> The fact that well informed Arab writers believed the Khazars to be Georgians, a view which still finds support, may explain, by an eastward movement of the south Armenian and Median Khazars, the Georgian tradition that towards the close of the fifth century their great king Vakhtang (A.D. 469 - 500) led an army to India.<sup>2</sup> If as is likely this tale has a basis in fact it follows that the great horde that entered north-west India in the late fifth century included three main sections: A Juán-Juán or Avar contingent, a coarser and subordinate element, and two sets of White Húnas the Ephthalites from the east Caspian coast and the Khazars from the west and south-west Caspian coasts. Each of these White Húna hordes would include a fairer class and a darker class. In the Merv and Herat contingent these two classes would be known as Húnas and Kara that is black Húnas. In the south Armenian and north Median contingent the two classes of Kházars would seem to be the origin of the two Indian tribes the Bad or Rajput and the common or low class Gurjjara. This difference between the north-east and the north-west contingent may account for one of the most notable results of the invasion of this horde, namely the pushing onward of two distinct worships the worship of Siva from the north-east and the worship of Mihira, the Sun, partly from Balkh but more especially from Persia. A trace both of the beautiful and of the coarse clans seems to survive in the complimentary Márwár proverb 'As handsome as a Húna' and in the abusive Gujarát proverb 'Yellow and short as a Húna's beard.' Further it may have been the south Armenian and north Median Khazar who contributed the Christian element in the Húna horde which interested Cosmas (A.D. 525) as well as the sixth century Greek and Roman architecture which is found both in the Kábul valley and in Káshmir.<sup>3</sup> Finally this double Kházar or White Húna element may explain how Indian inscriptions recording the victories and the defeats of the great horde refer to them as Húnas and as Maitrakas that is Mihiras. The references to sixth century Húnas seem to be to White Húnas. The Mihiras seem to be new-come Meds or Mers, sun-worshippers from Media the introducers of the Median Magh Bráhmans whose name Mahar or Meher both in the Panjáb and in Rajputána remains the term of respect for the Khazar or Gujar.<sup>4</sup> Under its Hindu form Gurjjara, Khazar seems to have become the name by which the bulk of the great sixth century horde was known. Possibly because it implied that the bearer was a sun-worshipper, the term or title Mihira

<sup>1</sup> Al Masudi (A.D. 940) *Prairies D'Or*, II. 2, says to guard Bab-ul-Abwab from the neighbouring tribes of the Turks and Sariss such as the Khazars and the Alans.

<sup>2</sup> Compare Enc. Brit. Art. Georgia IX. Ed. X. 432 and Art. Khazar XIV. 59.

<sup>3</sup> Cosmas in Yule's *Cathay*, I. clxxii. (172); Fergusson's *Architecture*, 284-5. Mr. V. A. Smith J. A. S. Bo. Br. LVIII. Pt. I. 108 - 109 admits the Doric fluting and ovolos of the Káshmir pillars of about A.D. 400. He does not understand how Greek influence came so late. Klaproth notices that by A.D. 860 many Khazars had become Christians. *Jour. As. Soc.* I. Tom. III. page 154.

<sup>4</sup> *Montgomery Gazetteer*, 51. It is remarkable that Gobineau (*Histoire Des Perses*, I. 178) holds that the Khazars are of a Median origin. But this connection he would trace to very much earlier times than the first centuries of the Christian era.

fall into disuse. By degrees as the new-comers rose to be Rajputs and Kshatriyas the name Gurjjara passed out of favour among the higher clans and was mainly continued by, and is now almost confined to, the middle and lower class representatives of the great sixth century White Húna horde.

It has been noticed that in Georgia the oriental forms Gurge and Kurge have been derived from the tribe of Gurgis which Abulfarage (A.D. 1243) considers the same as the Khazars.<sup>1</sup> But the more usual derivation from the river Kur or Cyrus<sup>2</sup> seems more probable though it is not unlikely that the river gave its name to the tribe and the tribe to the country. The second place whose name seems a trace of the Khazars is Khiva, the Arab Khvârisim the classic Chorasnia, which was known to the Persians as *Gurgân* and to the Arabs as Jurjanj and now by dropping the initial guttural is Urganj.<sup>3</sup> According to D'Herbelot it was from this Gurganj that the Arabs called the Caspian Georgian.<sup>4</sup> The classic form (Chorasnia) seems to point to some local origin of the name though it is to be noted that Arab writers placed Khazars in the neighbourhood of Khiva and that the coast near Khiva is one of the chief places of trade on the Caspian.<sup>5</sup> Again the modern Astarâbâd at the south-east corner of the Caspian, which was also called the land of the Khazars by the Arabs and was a centre of trade, was known to the eighth and ninth century Arabs as Jurjân or Djordjân.<sup>6</sup> Compare Burnes' ancient river of Goorgan and capital of Goorgan of which traces remained in the Gumbaz Kaoos near Astarâbâd.<sup>7</sup> In spite of the suitableness both in the form

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<sup>1</sup> D'Herbelot's *Bibliothèque Orientale*, II. 158; Jour. B.B. R. A. Soc. IX. Proceedings XXIV. In its passage from Armenia to India the name Khazar would be likely to come under the following changing influences. The initial guttural might be dropped as the Mongol Khouläku becomes Halaku and Gorganj (Khiva) becomes Urganj; the initial *k* might become a *g* as Kushân turns to Gushân; the *j* might become a *g* as Jorjan (Khiva) turns to Gorganj and Jurgan (Hyrkania) into Gurgan; the *k* might become a *z* in agreement with Turki and Mongolian practice; the *j* might become a *z* as the Persian *jang* becomes *zanj* in Arabic; the *k* might become *l* as some of the Hindu Kush and Chitrâl tribes cannot distinguish between *l* and *k*.

<sup>2</sup> Rawlinson's *Herodotus*, I. 651 note 44. At the same time it is to be noted that Rawlinson (*Herodotus*, IV. 232) thought the Georgian element modern. The Saspeires or Abeires lasted till A.D. 600 when they were overrun by Avârs, Húpas, and modern Georgians.

<sup>3</sup> Howorth's *Mongols* Part II. Div. II. page 965. Alberuni (A.D. 1030) *Sachau* II. 254 calls Khvârisim Jurjan. Abulfeda (A.D. 1342) *Dodwell's Geog. Vct. Script.* III. gives Kurkanj as the Persian and Al Jorjaniyah as the Arab form.

<sup>4</sup> D'Herbelot's *Bib. Or.* II. 147; Alberuni (A.D. 1030) *Sachau* I. 258 calls the Caspian the sea of Jurjan. Al Masudi (A.D. 940) *Muruj Arab Text* Cairo Edn. I. 168 gives both the sea of Khazar and the sea of Jurjân as names of the Caspian and in addition the sea of Bab-ul-Abwab on the west coast, the sea of Jabal probably Geyl or Gelauoi in the south, and the sea Tabaristân bordering on Hyrkania in the south-east. Alberuni (A.D. 1030), *Sachau* I. 258, mentions Jurjân and Nizâpur together apparently meaning Astarâbâd.

<sup>5</sup> Instances of the Arabs calling Gurganj or Jurjan the land of the Khazars are to be found in *Tarikh-i-Tabari* (A.D. 837-922) IV. 504 and in Ibn Khurdâdbah (A.D. 860) *Jo. As. Ser.* VI. Tom. V. page 231. It is to be noted that it is difficult to tell whether the Jurjan referred to is Khiva (Chorasnia) or is Astarâbâd (Hyrkania) at the south-east corner of the Caspian.

<sup>6</sup> According to Ibni Khallikhân *Biog. Dict. s. v. Yezd-ibni-Muhaltab*. Yezid in A.D. 716-717 was the first Arab to conquer Tabaristân and Jurjân. Djordjân appears in Ibn Khurdâbah's (A.D. 821) tribute lists apparently as Astarâbâd or Hyrkania. *Jo. As. Ser.* VI. Tom. V. page 245 (1865). Similarly in Mirkhond (*Sacy's Trans.* 372) Djordjân is Hyrkania.

<sup>7</sup> *Travels in Bokhara*, II. 117. Compare Rawlinson's *Ancient Monarchies*, Parthians 2 (3) and *Herodotus*, IV. 193.



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of the name and in the position of the country the name connection with Khazar or Gurjjara seems improbable. The origin seems the river Gurj or Wolf in Persian a derivation which is supported by the fact that Vrik the Zend original of Hyrk in Hyrkania also means wolf.<sup>1</sup> A third tract with a name suggestive of Khazar or Gurjjara is Gurjistán, apparently in the neighbourhood of the White Húna capital Badeghiz, which is described as bounded on the north by Merv, on the east by Gor, on the south by Ghazni, on the west by Herat.<sup>2</sup> Ibn Khurdádbah's (A.D. 821) tribute lists show a Gordjistán next Badeghiz.<sup>3</sup> This seems to be the tract referred to by Tabari (A.D. 838-922) where he tells of Naushirván (A.D. 537-579) going to Balkh and conquering the country of Tukharistán Hiatilah and Gurjistán.<sup>4</sup> It may also be Hien Tsiang's (A.D. 630) Juzgána (Hu-shi-kien) doubtfully placed south-east of the valley of the Murgháb.<sup>5</sup>

A modern trace seems to remain in Ujaristán the initial *g* being dropped, beyond Arghandáb west of Hazára. Another tract between Merv and Balkh seems to have been known in the twelfth century (A.D. 1186) as Juzjan.<sup>6</sup> Further south on the Helmand Thornton has a Gujaristán and a Gujar-i-Khashi on the road to Seistán.<sup>7</sup> A third Gujaristán is near Ghazni. Either this or the Helmand Gazar may be Hien Tsiang's (A.D. 640) Hosalo, the guttural dropped and *l* written for *r*.<sup>8</sup> Again among the Brahmis, whose short thick bones flat features and hardworking heavy-eating genialness suggest the Kara or lower class Khazar, are Míngals (as if Mins), Nagris a known Gurjjara subdivision, Merwári (Mers) and Mehráni (Mehiras),<sup>9</sup> and the doubtful Gurgananis or Gurjjaras. As no other explanation of these names has been offered they seem probable traces of the passage of Khazars or Gurjjaras both by Bamian and through Seistán and Afghanistan into India. This is supported by Dr. Bird (a rather unsafe authority)<sup>10</sup> who says the intermediate branch connecting the Afgháns with the European nations is the tribe of Khazars with whom during the seventh century many Jews and Christians were associated. This suggests that the Hazáras, who are found west of the Helmand, on the Upper Indus, and north of Rawalpindi, and whose character and type of face leans to the Mongol, may be remnants of the Kara or inferior Khazars.<sup>11</sup>

## In India.

On the authority of the Báḡ Purána Alberuni (A.D. 1040) describes the Pallavas S'akas Mallas and Gurjjaras as northerners.<sup>12</sup> The summary of the Indian history of the Gurjjaras, given in the account of the ancient Gurjjara capital of Bhinmál, in Vol. I. Part I. of the Bombay Gazetteer

<sup>1</sup> Compare Rawlinson's Seventh Monarchy, 317 note 2.    <sup>2</sup> Elliot's History, II. 576.

<sup>3</sup> Jour. As. Ser. VI. Tom V. page 245. It seems doubtful whether Badeghiz itself was not called Gorgo. According to Procopius A.D. 540 (General Cunningham, Ninth International Congress, I. 224) the capital of the White Húnas was at Gorgo to the north of the Indian Caucasus.

<sup>4</sup> Tarikh, III. 318.    <sup>5</sup> Beal's Buddhist Records, I. 48.    <sup>6</sup> Elliot's History, II. 259.

<sup>7</sup> Thornton's West of India Gazetteer, I. 208.

<sup>8</sup> Compare Cunningham's Ancient Geography, 39, 41. Both near Ghazni and in the Panjáb Alberuni (A.D. 1030) Sachau II. 254 has tracts called Jurján.

<sup>9</sup> Pottinger's Baluchistán, 71, 72, 75.    <sup>10</sup> Jour. Bom. As. Soc. II. 187-8.

<sup>11</sup> There seems nothing but the twisted name from Hazara into Hazára and the Mongol type to favour the common explanation that they are Hazáras or regiments left by Timúr (A.D. 1398) or other Mongol conqueror. In support of Hazára being Khazar it is worthy of note that in the Panjáb district of Hazára the bulk of the people are Gurjjaras. Cunningham's Arch. Survey Reports, II. 4 (1862). The spelling of Klaproth Jl. As. Ser. I. Tom. III. page 153-4 Qara-Hazar for Kara-Khazar would remove the word-difficulty.

<sup>12</sup> Sachau's Text, chap. 20 pages 150-155.

shows that the Gurjjaras probably entered India about the middle of the fifth century. The view adopted by Dr. Bhagvánlál in his Early Gujarát history is that the Valabhis who came to power either about A.D. 490 or 525 were Gurjjaras. This view he supported by the absence of any reference to the family or stock of Bhatárka the founder (A.D. 480) of the dynasty; by the friendly relations subsisting between the rulers of Valabhi and the Gurjjaras of Broach (A.D. 580-808); and by the fact that other chiefs of Káthiáwár during the seventh and eighth centuries were Gurjjaras of the Chápa family. A serious difficulty in the way of the Pandit's explanation was an epithet of Bhatárka the founder of the Valabhi family (A.D. 480) which seemed to describe him as making his name by defeating the great armies of the Maitrakas. As Maitraka is the same as Mihira and as Mihira is the Sanskrit form of Med or Mer it seemed a contradiction that a Gurjjara should rise to fame by resisting another section of the same horde of invaders. Since Dr. Bhagvánlál's history was written, Dr. Hultsch has published information which shows that the Valabhis were not only not opposed to the Maitrakas but were themselves Maitrakas. It follows that the Gehlots and other Rajputs who trace their origin to the Bálas or Válas of Valabhi are also Mihiras, and therefore Gurjjaras since Mihira is a respectful name for Gurjjara.<sup>1</sup> The earliest known mention of the Gurjjaras under that name is their defeat by Prabhákaravardhana (A.D. 590-606) the father of the great S'ri Harsha (A.D. 606-641) of Magadha. The position given to the Gurjjaras in the list of Prabhákaravardhana's conquests, between the king of Sindh and the Látas that is the rulers of the present Gujarát south of the Mahi, suggests that at that time the Gurjjara head-quarters were in south Márwár. This is borne out by the description given by the Chinese pilgrim Hiuén Tsiang in A.D. 640 that the Gurjjaras, *Kiu-che-lo* whose capital was Bhinmal (*Pilo-mo-lo*), ruled a rich and populous country and that the king was a young Kshatriya, in religion a staunch Buddhist.<sup>2</sup> Inscriptions shew on the whole an increase in the power of the Gurjjaras of Bhinmal during the eighth century, their territories towards its close including portions of Bengal. In the ninth century, though they had suffered seriously from Arab raids, the Jurj, also written Jujr, kings were the fourth in importance of Indian dynasties, their territories including, according to a statement of Abu Zaid (A.D. 916), most of the country of Kanauj.<sup>3</sup>

Bhinmál was still the capital, but many important settlements had been made by rulers of the sub-tribe or stock-name of Chápa. These settlements included one at Somnáth, a second at Wadhván, and, towards the middle of the eighth century, a third at Anahilavada which was soon to become the capital of Bombay Gujarát. From before the end of the sixth century a small Gurjjara dynasty flourished at Broach. It lasted till the beginning of the eighth century and has the special interest that Dadda III. (A.D. 675-700) shows how by devotion to Bráhmaṇ rules a member of a foreign tribe can be accepted as a Kshatriya and furnished with a descent from a Puranic hero.<sup>4</sup> The fact that after he gave up sun-worship for the worship of S'iva and obtained a place as a Kshatriya,

<sup>1</sup> In the Panjáb Gujarát the Gurjar title of honour is Mihir or Mahar. Gazetteer, 50-51. So also the chief men among Rajputána Gujars are called Mihirs. Rajputána Gazetteer, I. 80.

<sup>2</sup> Beal's Buddhist Records, II. 270.

<sup>3</sup> Abu Zaid in Elliot, I. 10.

<sup>4</sup> Details given in Vol. I. Part I. of the Bombay Gazetteer, 116-117.



**Appendix B.**  
**THE GUJAR.**  
 History.  
*In India.*

Dadda III. and his successors ceased to call themselves Gurjjaras illustrates the apparent dislike of the Kshatriya rulers of Valabhi to admit an origin in Mihiras or in Gurjjaras. Though according to the bards, under the Chávadáś or Chápas, a branch of the Gurjjaras (A.D. 720-956), Anahilaváda is described as the centre of power, that city seems at least till the tenth century to have been subordinate to the Gurjjaras of Bhinmál. Of the rulers of the great Gurjjara settlement in the Panjáb no details have been traced before A.D. 890. In that year their power seems to have been on the decline as the *Rajatarangini* mentions that Alakhána the Gurjjara chief, who is said to be of the family of Thakkviya and subject to the Sháhi of Kábul, had to cede the important territory of Takkadesa to S'ankaravarmman of Kashmir.<sup>1</sup> In the early eleventh century, though this notice also shows signs of decay, the widespread power of the Gurjjaras all over Rajputána is shown by Alberuni's remark (A.D. 1030) that the great trade centre of Naráyan or Barána near Jaipur had till lately been a Gurjjara capital and that on its fall the Gurjjaras had moved their capital to Jadwarh (Jaora?).<sup>2</sup> Meanwhile at Bhinmal also Gurjjara power was declining. About A.D. 950 a horde of 18,000 Gurjjaras left Bhinmál and travelling in old Central Asian fashion in their wagons made fresh settlements in south Málwa and in north-east Khándesh.<sup>3</sup> With the establishment (A.D. 961) of the Cháulukya or Solanki family, who like the Chávadáś were of Gurjjara origin the capital passed from Bhinmál to Anahilaváda. In A.D. 990 the Bhinmál chief appears as a subordinate ally of Mularája Solanki of Anahilaváda, a change which was the result of the separation from Bhinmál of the Chauháns of Sambhar and of the Paramáras of Málwa as well as of the Solankis of Anahilaváda.

One chief point of interest in connection with the Gurjjaras is that the Agnikula tribes who were raised to be Rajputs by re-birth in a fire pit on Mount Abu were either Gurjjaras or members of the great horde of which the Gurjjara was one of the leading elements. The example of Dadda III. of Broach, the instance of the Valabhi dynasty, and the case of the Chápas who had their original Gurjjara clan-name Sanskritised to Chápotkātā that is strong-bowmen and developed into the ruling Rajput tribe of Chávadá or Chaura remove all difficulty from the suggestion that the Agnikula Rajputs are of the Gurjjara horde.<sup>4</sup>

<sup>1</sup> *Rajatarangini*, 149.

<sup>2</sup> Sachau, II. 317; Renaud's *Fragments*, 112; *Arch. Survey of India*, II. 242; Alberuni in Renaud's *Memoir*, 258, calls it the country near Karzat.

<sup>3</sup> *Indian Antiquary*, XIX. 233. It is remarkable that a clear memory of this movement, with a close approach to correctness in dates, remains among the Gurjjaras of north Khándesh. See the account by Mr. J. Pollen, LL.D., I.C.S., in the *Khándesh Gazetteer*, XII. 63.

<sup>4</sup> The fact that the Chávadáś (A.D. 720-956) of north Gujarát were Gurjjaras explains that the Gurjjareswar to whom (Rás Málā, I. 34) Jaishekar of Panchásar built a temple in A.D. 696 was himself. This also makes it probable that the temple which the White Húna Mihirakula (A.D. 512-540) built to Mihireswar was also to himself. The practice is not uncommon. The temple of Sambha at Mahālakshmi in Bombay, the temple of Ambernāth near Kalyán, and the temple built to Takhateshwar that is to himself by Takhatasinghji the late Mahārāja of Bhavnagar are cases in point. The following examples occur in the *Rajatarangini*. Vijaya ruled eight years; he built a symbol of S'iva called by his own name (Book II. Sl. 62). Matrigupta built a shrine called Matriguptasvámi (Book III. Sl. 258, 265). Moraka the minister of Pravarasena built a temple called after himself a world-wonder (Book III. Sl. 355). Gokarn raised a sacred symbol called after himself (Book I. Sl. 548). Aśoka built two shrines to Aśokesvar (I. 13). Mularája Chaulukya (A.D. 961-996) built a Jain temple named Mulara-



## Appendix B.

## THE GUJAR.

## Distribution.

## (a) Gujar.

owns cattle and the Gujar who sells milk immigrants into Kashmir from Gujarát in the Panjáb.<sup>1</sup> From Kashmir the Gurjara country stretches south along the course of the Jamna through the North-West Provinces where in the last century Saharanpur was Gujarát, on south-east past Dehli to the south of which is the Gujar state of Rewári, where the Gujar burst in revolt after the 1857 Mutinies,<sup>2</sup> south-east to Ágra with Gujar place-names, through Gwalior which has still a Gujargar district to Bandalkhand,<sup>3</sup> then south-west through Málwa to Khándesh, east to Nágpur where they claim to be Rajputs,<sup>4</sup> back west across Bombay Gujarát to the sea. North of Bombay Gujarát they are numerous in Kachh<sup>5</sup> and in the north-west states of Rajputána, and occur in small numbers over the whole south of the Panjáb.<sup>6</sup> The older idea was that the Gurjar was a resident of untraceable antiquity a cross between the Rajput and the Ahir. During the last thirty years, as language has lost its place as a final race-test, opinions agree in holding the Gujar to be immigrants of not more than 2000 years.<sup>7</sup> In the plains the Gujar have lost much of their special appearance. In the Kángra hills the Gujar are tall handsome men and women with peculiar features who rear buffaloes and who sell milk and whose women are of easy virtue.<sup>8</sup>

## (b) Special Classes.

Of (b) special classes of Gujar only two have been traced Bad or Bir Gujar and Bhatti Gujar. Bad-Gurjjaras are an important class apparently representing a separate tribe of the original horde. The name Bad is supposed to mean *barra* or great. But it may be noted that *bada* or *bede* is applied to Turks and Uigars in the sense of north.<sup>9</sup> Another form is Bir-gujar which is supposed to mean hill-Gujar. The Bad-Gujars have the special distinction of being according to certain accounts the class in which the divine Krishna was born. Though Tod inclines to refuse in Rajputána the rank of Rajput to the Gujar he gives the Bar-Gujar an undoubted place among the thirty-six royal tribes. Tod further held the Bir-Gujar whose capital was Rajor to be undoubted Rajputs. They claimed descent from Lava or Lao the elder son of Ráma.<sup>10</sup>

<sup>1</sup> Vigne's Travels, I. 300.

<sup>2</sup> Jour. R. A. Soc. XXXV. Part II. 103.

<sup>3</sup> Further east in Rewa are the remains of an ancient city Gurgimasán and near it Gojara. Cunningham's Archæological Survey, XIX. 85-91.

<sup>4</sup> Races N.-W. P., I. 102. Tod (Western India, 39-40) notes a trace still further east in Srignujar a place near Chota Udepur.

<sup>5</sup> In Kachh Chávasas Solankis and Vághelás are classed as Gujar rulers. Besides them are many classes of Gujjaras, Leva Kanbis, Suthárs, and Lohárs. Cutch Gazetteer, 67, 69, 71, 72.

<sup>6</sup> Cunningham's Archæological Survey Reports, II. 71. In Rajputána, which from the seventh to the eleventh century was the land of the Gurjjaras, they are plentiful in Ajmer where they rank as Jats (Raj. Gaz. I. 80, II. 39); in Bharatpur where they rank as Rajputs (Ditto, I. 162); in strength in Biana (163) and in Dholpur (261); cultivators in Málwár (I. 245), in Mewár (III. 28), and in Ulwár (III. 206). There is perhaps a trace in Baluchistan in the Brahui tribe of Gurganánis and in the Baluch tribe of Gurchania. Pottinger's Beluchistán, 55, 57, 76, 351. In Bombay harbour the name Guzar or Guzar appears among the commanders of native craft from the Makran coast.

<sup>7</sup> Of the local theory see Sir J. Malcolm's Sikhs, 136; Thornton in Panjáb Gazetteer, II. 65; Beames in N.-W. P. Races, I. 102 and 180. The new views will be found in Cunningham's Reports and in the Gazetteers of the Panjáb and the N.-W. Provinces.

<sup>8</sup> Kángra Gazetteer, I. 94-95.

<sup>9</sup> Howorth's Mongols, I. 695. The corresponding term to *Bada* north is *Shan* south.

<sup>10</sup> Annals, II. 366. According to some accounts Bir means hill. In Kángra (Kángra Gazetteer, I. 94) the hill Gujar are a much purer and handsomer type than the Gujar of the plain. When resistance was hopeless the leaders would retire to the hills and the lower class submit to the conquerors and remain in the plains. In parts of Kángra the



## Appendix B.

## THE GUJAR.

## Distribution.

(c) Stock  
Divisions.*Agnikulas.*

the Oxus. In Hienon Tsiang's time men of this country were employed as soldiers of fortune in Samarkand and are described as brave and fierce meeting death as a refuge.<sup>1</sup> How much of the Skythian, at least how little of the Hindu, belongs to the outlying Chohán is shown by Tod's account of the desert Chohán. Like most outlying Rajputs the desert Chohán dispenses with the sacred thread and keeps himself altogether free from Bráhmanic hindrances. They do not commit infanticide. They have no prejudices in eating: they make no hearth *choka*, their cooks are of the barber caste. What of their food is left they tie up and eat cold.<sup>2</sup> It is remarkable, as showing how a waning tribe disappears into subdivisions of more prosperous communities, that in Ajmir where they ruled 1000 years no Choháns are now to be found.<sup>3</sup> A distinguished branch of the Choháns, who may be a trace of the Hára-Húnas, are the Hára Choháns of Bundi and Kota in Rajputána<sup>4</sup> who also occur in small numbers in the North-West Provinces.<sup>5</sup> Choháns, claiming half-Rajput descent, are with the Chechis the most powerful of sixty-two Gujar divisions in the Panjáb Gujarát.<sup>6</sup> The Chohán was the last created of the four Agnikulas. According to Chand the Chohán bard neither the Parmár nor the Solañki had proved a marked success and the Parihár was almost a failure. Vishnu's image, the four-armed Chohán, destroyed the enemies of the Bráhmans. His Luck or guardian Mother was the Hopefiller Asápurana. It is notable that without the aid of a Luck or Mother the Agnikulas failed to slay the enemies of the Bráhmans. As fast as the demon was slain from his blood others sprung. The Mothers drank the blood and made the passing of life impossible. It is noteworthy that the worship of Asápurana seems confined to classes of northern origin.<sup>7</sup> The adoption of these fierce blood-drinking mothers seems to be the result of a compromise between the Bráhmans and the strangers the newcomers being unwilling to give up this part of their former worship. The territory given to the Chohán was Makávatínagara that is Ghar-Mandala two settlements near Jabalpur. The account is from Chand the bard of the Choháns and doubtless unduly exalts the position and prowess of his own clan.

*Parihár.*

According to Chand the Chohán bard the Parihár said by Tod to be Pritikadwára or earth-portal, was the third champion. The usual Sanskritised form of the name is Pratíhára or door-keeper. He was created by Rudra and rose from the flame, black and ill-favoured bearing a bow. When he went against the Bráhmans' enemies, his foot slipped and he was kept to guard the gates. The Luck or S'ri of the Parihárs is Gájan Máta. He received the desert as his country and according to Chand never rose to high power. The evidence that the Parihárs were

<sup>1</sup> Beal's Buddhist Records, I. 33-39. The form Chaghán seems to remain in the Gujarát name Chaganlál which is not uncommon among Kshatris, Vániás, Sonárs, Lohárs, and other craftsmen.

<sup>2</sup> Tod's Annals, First Edn. II. 308. That they wear no sacred thread seems doubtful. Comp. Ditto, 321.

<sup>3</sup> Rajputána Gazetteer, I. 78.

<sup>4</sup> Rajputána Gazetteer, I. 55, 221.

<sup>5</sup> Elliot's Races North-West Provinces, I. 126. In Kashmir and Gilgit Hára means all. Vigne's Káshmir, I. 359.

<sup>6</sup> Gujarát Gazetteer, 50-51.

<sup>7</sup> Besides of the Choháns the Wishfiller is the guardian of the Meds or Mahars. Compare her temple at Mahar in Kachh. (Elliot's History, I. 523; Káthiáwár Gazetteer, 121.) Of the Jadejás Tod (Annals, I. 585) says every Rajput adores Asápurana the Wishfiller and before any undertaking prays to Sakambhari.









## Appendix B.

THE GUJAR.  
Distribution.(c) Stock  
Divisions.Chápas or  
Chávadá.

In Kachh settled Chárans are called Gujjars : unsettled Chárans Nesaks from *nes* a bothie or steading. The Nesaks hold a lower place marrying Gujar widows which the Gujar Chárans refuse to do.<sup>1</sup> It does not seem safe to conclude from this that Chárans are of Gurjjara race. It seems more likely that as the Gujar Chávadá were the leading class the stricter of the Chárans were called Gujjars as a term of respect.<sup>2</sup>

Special interest attaches to the Chápas or Chávadá first because of the undoubted proof that they are Gurjjaras and second from the fact that it was mainly through the Chápas that the Gurjjaras gave their name to Gujarát. The proof that the Chápas are Gurjjaras is the statement of the astronomer Brahmagupta, who, writing at Bhinmál in A.D. 628 under the Gurjjara king Vyághramukha, states that the king belonged to the S'ri Chápa dynasty.<sup>3</sup> That the stock-name Chápa was Sanskritised into Chapotkata that is Strongbow, did not prevent Chávadá or Chaura the name in commoner use being derisively used and explained as *chora* robber.<sup>4</sup> Though the Válas or Bálas of Valabhi are not identified as Chápas the fact that they are Maitrakas or Mihiras that is Mers and therefore Gurjjaras is established. As the Mihiras conquered Valabhi before the close of the fifth century the bardic dates which establish the Chauras at Dwárka and Bet in the fifth, at Somnáth where they are said to have founded a temple to the sun and at Diu in the sixth, at Vadhván and Panchásar during the seventh, and at Anahilaváda in north and Chápanir (Champanir) in Central Gujarát, which the legend states was called after Chápa its founder, during the eighth century, are confirmed.<sup>5</sup> The importance of the Chápas in Rajputána is shown by six of the Márwár chiefs claiming to be Champávats.<sup>6</sup> Other traces of Chápa rule seem to remain in the Happa tract in south Márwár where Chauras are still found,<sup>7</sup> and in the Chápa region of Kachh which in A.D. 1075 the Sammas or Jadejás found in the occupation of the Chauras.<sup>8</sup> Chápa also, though the caste people oppose the derivation, seems the origin of Chápadias the name by which the Shrávaks of Chorwál, the Chauras' land that is the coast of Verával Mangrul and Porbandar, are known in Bombay, and not the turban which neither for size nor shape seems specially suited to the nickname roof or tile. Such widespread

<sup>1</sup> MacMurdo Lit. Soc. Bom. I. 306-7.

<sup>2</sup> But in Mallani (Rajputána Gazetteer, II. 276) are certain Chárans who are of Bhat origin and are called Chárans out of religious respect.

<sup>3</sup> Quoted in the History of Bhinmál, Bombay Gazetteer, Vol. I. page 138. This statement is supported by the fact that the temple erected to Jaishekar (A.D. 700) the Chávadá ruler of Panchásar was dedicated to him as the Gurjar lord. Forbes' Rás Mála, I. 34.

<sup>4</sup> The Chauras mentioned in the Mahábhárata as degraded from the want of Bráhmans (Muir's Sanskrit Texts, I. 482) are the Choras or Cholas of the east coast of India. Cunningham (Numismatic Chronicle 3rd Ser. VIII. 49) notices the name Chorsari meaning Khorasáni. This comes closer to Chor, but Chávadá or Chaura seems a more likely origin of the pun.

<sup>5</sup> Bet and Dwárka, Tod Western India, 256-437; Káthiáwár Gazetteer, 109, 589; Somnáth and Diu, Tod's Annals, I. 101. That this Chápa was not as the legend states a Bhil, except in the sense of a Strongbow, is shown by Siddharája (A.D. 1094-1143) after the death of Ra Khengar committing the management of Sorath to a military officer named Sajan a descendant of Jámba or Chámpa the companion of Vanríja (A.D. 720-780). Forbes Rás Mála, I. 171.

<sup>6</sup> Tod's Annals, II. 176.

<sup>7</sup> Tod's Annals, II. 296, 303.

<sup>8</sup> MacMurdo in Jour. R. A. Soc. II. 227; Elliot's History of India, I. 267-68. It is remarkable that the Kachh Chauras (Cutch Gazetteer, 68) claim to be Agnikulas. They further correctly state they came from the west of the Indus and settled at Okhamandal that is Bet-Dwárka, at Div, Patan-Somnáth, and Panchásar.



## Appendix F.

THE GUJAR.  
Distribution.(c) Stock  
Divisions.*Cechis.*

They made the levy because they were lords. The Cechis belong to the Nekádi division. The first Nekádi was the son of a cow. He lived at Matra ; his name was Ganpat. Gujar Gopal came to Pokarn. Gujar begat Pashupal, Pashupal Urjan, Urjan Purjan, and Purjan begat Baba Nánd, Baba Ahir, and Ichernánd, and Bilianánd and Dhankpalnánd. From these children eighty-six branches or *naks* have sprung.<sup>1</sup> In Ajmir Khichi or Chechi occurs as a division of Rajputs, Jats, Mers, and Gujars.<sup>2</sup> According to the Rajputána Gazetteer<sup>3</sup> Pushkar was held by Cechis till about 700 years ago when a band of Sanyásis came and killed the Cechis who were in possession of the different bathing places. The Sanyásis turned out the Kanphati Jogis who were temple priests and each took charge of a shrine. A chief interest in Pushkar is that it is the holiest place for Gujjars to be burned and that this burning pit is said to be the fire altar where the marriage between Bráhma and Gáyatri a Gujar girl was celebrated. The special connection between Gujjars and Bráhmans to which the Agni Kund or Abu fire-pit bears evidence is shown by the temple to Bráhma in Pushkar, said to be his only temple in India, being built by Gopal Parakh an Oswal of Gwalior and therefore a Gujar who though a Jain keeps his tribe's early respect for the worshipfulness of Bráhmans.<sup>4</sup>

*Jhāwlas.*

Among the Gujar subdivisions of the Panjáb are the Jávlas or Jhāwlas apparently a remnant of the famous tribe of White Húnas ennobled by owning the two great White Húna conquerors of the fifth and sixth centuries, Toramána and Mihirakula.<sup>5</sup> It does not follow that because a trace of the Jávlas remains among Gujjars they at the first belonged to the Khazar or Gujar tribe. This may be a case of the migration canon that the waning senior comes under the wing of the waxing junior. Still it is to some extent evidence of the close connection of the Khazar and the White Húna elements in the great fifth century invasion.

*Kalhenias.*

In the Panjáb district of Gujarát Kalhenias are, with Choháns and Cechis, mentioned as the three leading divisions of Gurjjaras.<sup>6</sup>

*Kharias.*

The great Khadwa class of Gujarát Kanbis appears in Rajputána as Kharia Gujjars. The Kharias, of whose name there seems no explanation, are both among Rajputána Gujjars and among Gujarát Kanbis considered a lower class than the Levas or Lors. This social inferiority is perhaps due to a greater unwillingness to give up Central Asian customs. They seem to have continued to sacrifice and eat cattle after the Levas.<sup>7</sup>

<sup>1</sup> These *naks* are: Ad, Ahir, Ambavata, Ariya, Aswár, Badána, Bajád, Bamsar, Bāwda, Bhálot, Bhárwál, Bhásad, Bitan, Bod, Bukan, Byonk, Chád, Chhepat, Chichár, Dading, Damar, Dhaidamak, Dhákar, Dharamdia, Dhingar, Dhoshan, Doi, Gádhdia, Gántita, Gorshya, Guglia, Gunjal, Horshang, Jángad, Kálas, Kalya, Kángas, Kasana or Kashána, Kanvar, Katária, Khári, Khatána, Khoji, Khordwa, Kodi or Koli, Korana, Kuárda, Kura, Kurách, Ládhi, Latália, Legad, Lidiya, Loda, Lulu, Luni, Lyali, Márwan, Mher, Miudar, Mundan, Munjhi, Mutan, Nalya, Nánd, Narohan, Nekhade, Nilu, Páholi, Padiár, Padya, Panvad, Phámida, Pharak, Poshwál, Ragal, Shirádhana, Sorath, Takatas, Tanwahya, Tanvar, Tekdia, Toras.

<sup>2</sup> Bhát Kálu Pema the Bhát of the Kurádia Játs in Ajmir.

<sup>3</sup> Rajputána Gazetteer, II. 69.

<sup>4</sup> Rajputána Gazetteer, II. 67, 69. Another connection between the Gujjars and Pushkar is that at Pushkar Rája Nahar Ráo Parihar was cured of skin disease. Rajputána Gazetteer, II. 69.

<sup>5</sup> Panjáb 1891 Census, III. 116.

<sup>6</sup> Panjáb Gujarát Gazetteer, 50-51.

<sup>7</sup> Rajputána Gazetteer, I. 162. The subdivisions of the Rajputána Kharias are: Dotalia, Jhathwára, Niskaria, Sipwár, Solania, and Sua.



## Appendix B.

THE GUJAR.  
Distribution.(c) Stock  
Divisions.*Lavas.*

class of husbandmen in the Bombay Presidency as well as the most important and characteristic element in the population of Bombay Gujarát. The Gujars of north Khándesh, who, during the tenth century, moved from Bhinmál in south Márwár through Málwa into Khándesh, include the following divisions Barad, Bare, Chawade, Dode, Lewe, and Rewe.<sup>1</sup> The following statement made at Junágadh in January 1889 by Mr. Himabhái Ajabhái Vahivátdar of Junágadh a Nadiád Pátidár by caste seems to settle the question of the Gujar origin of the Pátidárs and Kanbis of Bombay Gujarát: I am satisfied the Gujarát Kanbis and Pátidárs, both Lavas and Khadwas are Gujars. We have nothing written about it, but the bards and family recorders know it. Both Lavas and Khadwas came from the Panjáb: this is the old people's talk. The Bháts and Waiwanchars say we left the Panjáb twenty generations ago. A famine drove us from the Panjáb into the land between the Jamna and the Ganges. About fifteen generations ago the Lavas came to Ahmedábád, it is said through Khándesh and brought with them Khándeshi tobacco. The Kanbi weavers in Ahmedábád Surat and Broach did not come with the Lavas. The first place they came to was Champanir. We can still know that we are the same as the Panjáb Gujars. We have the same way of tillage. Our plough is the same, our turban is the same, and we use manure in the same way. Our marriage customs are the same, both of us wear swords at marriage. Ramchandra had two sons, one Lava one Kush. From Lava came the Levas and from Kush the Kadwas. I have talked with Panjáb Gujars at Dwárka. They say they have Bhágdári and Narvádári villages.

*Mers.*

No more important advance to a correct knowledge of Gujarát population has recently been made than Dr. Hultsch's correction of the Valabhi epithet of the founder Bhatárka (A.D. 480 - 500) from the phrase 'That he gained fame by the blows dealt on the great armies of the Maitrakas' (that is Mihiras Meds or Mers) into the phrase 'That he gained fame from the blows dealt by the great armies of the Maitrakas' that is by the armies of which he was leader. It follows that the Valabhis or Balas who ruled Valabhipur, and are the ancestors of the Scsodias, are Mihiras or Mers. If the arguments as to the date of the Gurjjara arrival in India and regarding their connection with the White Húna horde are correct, it follows that the Gurjjaras and the Mihiras are either the same or are comrade tribes in the same invasion. The chief traces of Meds are in the country near Ajmir in Rajputána and in west Káthiáwar and to a less extent in Márwár. In Sindh Mers doubtless remain hidden by the overlayer of Islám. According to the writers in the Rajputána Gazetteer Mer is not a tribe name but is derived from the Sanskrit Meru a hill and is a general term applied to hillmen, especially to the people of the hilly tract south-west of the open district of Ajmir.<sup>2</sup> But Mers are not found solely in the Aravali hills. They have been long settled in the plains of Gujarát Márwár and Sindh. Of no tribe except the Jats is the importance and power from the seventh to the eleventh century so well established as of the Meds or Mers. That the Maitrakas of late fifth and of sixth century inscriptions are the Meds or Mers and that they took a leading part in the great White Húna invasion of the fifth and sixth centuries, Dr. Bhagvánlál's

<sup>1</sup> A. Cumine Esq., I.C.S. Collector of Khándesh, March 1896.

<sup>2</sup> Rajputána Gazetteer, I. 41, II. 50 - 51.



## Appendix B.

## THE GUJAR.

## Distribution.

(c) Stock  
Divisions.

## Chohán.

and other birth ceremonies are performed by the mother without the help of a Bráhmaṇ. No Bráhmaṇ is required for the twelfth day and other death rites. Though if one is available he is called in. Only the women wear the sun-face: men wear a rough image called *jhujhár* of some ancestor who has been slain generally in a cattle raid.

Of the Ajmir Chohán Mers the bard of the Káchhi or Ghelot Mers remembers eighteen of twenty-two divisions. Among the eighteen the Hula and the Hara suggest a Húna element.<sup>1</sup>

## Bálod Mers.

According to the head Jat Bhát at Ajmir (April 1895) the highest division of Mers are the Bálod Mers. This they seem to owe to being the strictest Hindus forbidding all *nakh* and other irregular marriages.<sup>2</sup>

## Mors.

That the Mori of Chitor, to help whom against the Arabs the Rajput chiefs gathered about A.D. 720 and whom Bappa the Sesodia ousted,<sup>3</sup> was not a representative of the ancient Maurya family but a later comer seems probable by his relation to the White Húna chiefs of Alor in north Sindh and to Bappa the Sesodia chief who ousted him. In the desert Tod found the Mers and the Mors both claiming a Bhatti origin probably the result of enrolling themselves in a time of trouble under Bhatti protection.<sup>4</sup>

## Mers.

It is notable that a subdivision of the Dakot Bráhmans of Márwár are Mers.<sup>5</sup>

## Nágari.

The Nágari is one of the leading tribes of the Gujars of the North-West Provinces. They are in special strength in the district of Bulandshahr.<sup>6</sup> Nágari also occur among Bráhuís along with Mingals (Mins) and Mihirani (Mihiras).<sup>7</sup> In Bundi in Rajputána the state is served by a division of Nágari-Bohora Bráhmans.<sup>8</sup> These references are of special interest as favouring the view referred to below, that the Nágara Bráhmans of Gujarát are of the Gurjjara race of Nágaras.<sup>9</sup>

## Nekádis.

Among the Gurjjaras of Ajmir the purest class of Gujars is said to be the Nekádis.<sup>10</sup> This probably means the most strictly Hindu, as purity depends in the corresponding cases of the Punya Játs and the Bálod Mers on forbidding second *nakh* and other informal marriages.

## Rajputs.

In Tod's opinion though Bargujars and Birgujars were Rajputs, the ordinary Gujar was not a Rajput. The increase of knowledge since Tod wrote (A.D. 1814-1820) shows that many tribes of admitted position among Rajputs are of Gujar origin. According to Haju son of Rodji, the Gujar Patel of Ajmir, twelve Rajput divisions are Gurjjaras: Three Jhálás,

<sup>1</sup> The eighteen divisions of Chohán Mers are: Abherája, Aivar, Bagdecha, Bálesar, Bila, Cháher, Chita, Dádria, Deváda, Hádá, Hula, Kamkháni, Khincha, Khenvar, Morecha, Narabána, Pádecha, Sonagara.

<sup>2</sup> These Bálod Mers are apparently the same as the Bálas or rulers of Valabhi who have the honour of founding the great Sesodia or Gehlot family the first among Hindus.

<sup>3</sup> Tod Annals New Ed. I. 183-189, 206. The dates of the Arab raid and of Bappa are uncertain. Tod (Annals, I. 203 New Ed.) gives A.D. 723 as the capture of Chitor by Bappa the founder of the Sesodias. But if a Valabhi origin is admitted Bappa can hardly have reached Chitor before the end of the eighth century. According to Tod the Mori was subordinate to if not a division of the Parmáras of Ujjain. Ditto ditto.

<sup>4</sup> Annals, New Ed. II. 295.

<sup>5</sup> Márwár Castes, 72.

<sup>6</sup> N. W. P. Gazetteer, III. 48.

<sup>7</sup> Pottinger's Beluchistán, 75.

<sup>8</sup> Rajputána Gazetteer, I. 221.

<sup>9</sup> Compare Epigraphia Indica, I. 295-303.

<sup>10</sup> Notes from Bhát Kálu Pema of Baduwáda twelve miles or 8 kos west of Ajmir the Bhát of the Kuradia branch of Játs in Ajmir. April 1895.





**Appendix B.****THE GUJAR.  
Distribution.****(c) Stock  
Divisions.  
Sesodias.**

difficult to suppose that all the Valas of Káthiáwár date from the Valabhi dynasty that lasted from A.D. 470 to A.D. 770. The chance is that some of the earlier element who perhaps took their name from the Bahikas of the Mahábhárata survived. Such a survival is not in disagreement with the view that the Balas who founded the Sesodia family fled from Valabhi about A.D. 750-770 when the Sindh Arabs destroyed the city; and that the dynasty which ruled Valabhi from A.D. 525 to A.D. 770 were Mihiras or Gurjjaras. The division of the Gohels into Gotchar and Uni suggests an element from each of the main sections of the White Húna horde.<sup>1</sup> In connection with the disputed origin of the name Gohel it is to be noted that the Dabistán refers to a Koheli tribe of Kshatriyas in the Panjab Gujarát.<sup>2</sup> Gohil is one of the three main divisions of Porbandar Mers. The Bháts of the Porbandar Gohil Mers and of the Mewár Gehlots are the same. At marriages the Porbandar Gohil Mer women celebrate in their songs the bridegroom as king of Mewár and Chitor.<sup>3</sup>

**(d) Lost Gujars.**

In connection with (d) or Lost Gujars it is remarkable that the Rajputána Gazetteer questions General Cunningham's statement that Márwár was once ruled by a Gujar dynasty declaring that the local annals contain no record of such a dynasty nor any remnant of the Gujar race.<sup>4</sup> This disappearance of the name Gujar is to some extent intentional. In Kachh the Musalmán fashion of calling Shrimális Gujar is considered a taunt. In Gujarát neither Vániás Lohárs nor Kanbis like to be called Gujars.<sup>5</sup> Of lost Gujars, besides minor tribes and the already described Agnikulas three leading cases occur, Gujarát Kanbis, Márwár Osváls, and Ratnágiri Karhádes. Of Gujarát Kanbis details have been given under Lor and Khadwa. There seems no reason to question the conclusion that Gujarát Lava and Khadwa Kanbis are of Gujar origin. Of the Gujar element in the Shrávaks of Western India the existence of the divisions Gujar, Gujar Jain, Gujar Vánia is proof. The connection of the Shrimális with Bhinmál the capital of the great Gujar dynasty of Márwár (A.D. 500-1000) is beyond question. One division of Bhinmál Shrimális claims a Paramára Rajput origin.<sup>7</sup> So common among Dasa Shrimális is the surname Gurjar that the Musalmán call Shrimális Gujars.<sup>8</sup> The Oswáls, called from the ancient city of Osianagarí eighteen miles north of Jodhpur,<sup>9</sup> are still more important not only from their numbers and their wealth but because from among them is chosen the head of all Shrávaks in Western India. The tale that the Oswáls were originally Solanki Rajputs converted to Jainism because of the recovery from snake-bite of the son of a chief is generally accepted and is probably historical. According to the Jain lists<sup>10</sup> the Usas or Oswáls are descended from the Vaisya chief Áma about A.D. 743 (S. 800). The divisions are :

<sup>1</sup> The Kumarpál List A.D. 1184 in Tod's Annals, I. 81.

<sup>2</sup> Dabistán, II. 194.

<sup>3</sup> Letter from Mr. W. T. Morison, I.C.S. Administrator Porbandar dated 14th February 1895. These Gohel Mers seem to be the Asila Gehlots who are said to have returned from Chitor to Sorath about A.D. 740. The Ain-i-Akbari has 50,000 Gehlots in Sorath. Tod's Annals, 3rd Edn. I. 189.

<sup>4</sup> Rajputána Gazetteer, Jodhpur, II. 230.

<sup>5</sup> Ráo Bahádur Himatlál Dhirajlál.

<sup>6</sup> Trans. Royal Asiatic Society, III. 355.

<sup>7</sup> Epigraphia Indica, II. 40-41.

<sup>8</sup> Reply from Dáma Shrávák, 1st May 1893.

<sup>9</sup> According to Dr. Bühler (Epigraphia Indica, II. 40-41) Osia is a worn form of the Sanskrit Upakisa.

<sup>10</sup> Dr. Bühler Ep. Ind. II. 40-41.





the thirteenth centuries. His enemies easily twisted the characteristic of the great bowman the Gurjjara, the Chápotkātā or Strongbow, into Bhilla the archer. Chápa the Bhil is a type of the attempt to lower the newcomer to the level of a wild tribesman. Nor is it doubtful that some branches of the early tribes had both body and mind bettered by the mixture of Gurjjara blood. What indirectly benefited some of the Bhils was a more marked gain to certain classes of Kolis. The helpful improvable type of Talabda Koli is mainly a Med and till the Musalmán times was known as Med. It is from this class of Kolis that among Kanbis the infiltrating of outside blood still secretly goes on. This introduction of Koli blood is objected to if it is discovered. Still by the wise of the Kanbi caste it is perhaps secretly approved, seeing that it prevents rebellion against Pátidár privileges, while if the irregularity comes to light it may fairly be argued that Kolis of Med origin can rightly if secretly marry with Kanbis and Pátidárs who it is known are of the same Gujjara or Mihira descent.<sup>1</sup> The strong Gujar element among both Áhirs and Chárans has been noticed above. A similar element is probably present among Rabáris and Bharwáds.

That the Gurjjaras were great builders the ruins of Márwár and north Gujarát bear witness. In the old Gujar capital of Bhinmál the memory remains of the special classes of builders the Sompuras who are also associated with the lake at Pushkar and with the temple at Somnáth, and the Devala or Deora Rajputs (a branch of Choháns) whose name is punningly derived from the great Bhinmál temple to the Sun or Jag Svámi which they have the credit of building. Of the value of the Gujar as a cultivator no addition is required to the proof given above that the best husbandmen of Western India the Leva and Khadwa Kanbi and Pátidár of north Gujarát is a Gujar. Apart from any dislike to the term Gurjjara as savouring of uncouthness, the fact that Kanbi or Kumbi (probably) means the man with the holding (*kumbáva*) is enough to explain how Kanbi came into use to distinguish the hall-marked holder of land from the less reputable herder of cattle. A trace of the Gujar in connection with cultivation remains in north Khándesh where *Gujari* is the word for the weekly vegetable market apparently because the bulk of the market gardeners are the lately (A.D. 1000) arrived Gujars from Málwa who have not forsaken their original tribe name. Of the great Gujar sailors, Meds Chavádas and Gohils, no direct trace is known to remain except the Gujar captains and mates who still visit Bombay from the coast of Makrán.<sup>2</sup> Of the Gujar as a merchant the Shrimális of south Káthiáwár and many divisions apparently of similar Gujar origin through Solankis and other Rajput tribes contend with the Osváls for the highest position among merchants.<sup>3</sup>

<sup>1</sup> When the *Bhara* or go-between is publicly proved to have passed a Koli girl as a Kanbi the Kanbis of Kaira rise in wrath. That the wrath is at the clumsiness not at the fraud of the go-between is supported by the consideration that so long as it is not made public the intermarriage of Kanbis and Kolis goes on unchallenged. So odd a laxness among a caste who can afford to be scrupulous seems to imply the knowledge that a Med Koli girl is no unequal match for a Kanbi who by race is a Mihira. Details are given in the Kaira Gazetteer.

<sup>2</sup> A modern instance is Sidhoji Gujar in A.D. 1698 the admiral of Rájáram's Marátha fleet. Kolába Gazetteer, XI. 146.

<sup>3</sup> Dr. Bühler (*Epigraphia Indica*, II. 40) describes the Oswáls as the noblest and wealthiest community of Jains. He notices (*Ditto*, 41) that Gurjjara occurs among the tribe names of givers in the Shatruñjaya inscriptions. Gurjar Vániás are of two divisions, Visás of whom only three families are left and Dasás of whom about 300 families are

**Appendix B.**  
**THE GUJAR.**  
**Results.**

*The Gurjjara  
as a Bráhmán.*

Of Gujars as soldiers the importance has been shown in detail. That foreign tribes could rise to the rank of Rajputs and Kshatriyas was till lately so stoutly disputed that thanks are due to the Kshatriya Valabhis for showing they were originally Maitrakas or Mers and to Dada III. (A.D. 680-700) of the Broach family of Gurjjaras for showing how the worship of the Sun was given up for the worship of Śiva and how by the study of the works of the great sage Manu and by being careful to keep the castes to their proper duties he was raised to the rank of Kshatriya, was ennobled by a Karna pedigree, and that after this ennoblement the family ceased to admit themselves to be Gurjjaras.

What marks the Gurjjara or White Húna as the most religious of northern invaders is that their own imported medicine-men were openly acknowledged to be Bráhmans. According to one account these new Bráhmans were Maghas from the distant land of the Śakas: according to another account they were Bráhmans from Gandhár or the Kábul Valley. Priests of this class seem to have accompanied each separate host of invaders. One set appears with Mihirakula in Kashmir; a second with the Oswáks in Márwár; a third with the Chápas at Dwárka. In the decay of Sun-worship these Maghas have sunk to be either Bhojaks that is ministrants in Krishna's temples or Shevaks that is family priests to Shrávaks or Jains. The case of the Ratnágiri Karhádes some of whom say that their true surname is not Gurjjar but Moghe or Magha, has been already discussed. Gujar subdivisions among the Rajputána Bráhmans of Bundi<sup>1</sup> and Ulwar;<sup>2</sup> among the Gaur (Thánesvar) Bráhmans of Márwár<sup>3</sup> and the North-West Provinces;<sup>4</sup> and a Mer subdivision of Dakot Bráhmans, all strengthen the Gurjjara claim for unusual religious susceptibilities.<sup>5</sup> Two classes of special interest remain; the Pushkar Bráhmán of Pokarn near Ajmir and the Nágar Bráhmán of Gujarát, perhaps the most beautiful and intellectual of Western Indian Bráhmans who for at least the last nine hundred years have been a political power in the province.<sup>6</sup> The Bráhmans of Pushkar, which may be called the religious head-quarters of the Gujars, admit that their names are not to be found in the list of acknowledged Bráhmans. They explain this by an oversight. But the general belief is that Bhopat through whom they trace was a Mer.<sup>7</sup> The account of Márwár castes identifies the Pushkars with the Sindh Bráhmans who annoyed Bhinmál and robbed it of its daughters.<sup>8</sup> Tod's information was that the Pushkars were the workmen (Gujars by caste since the lake and the old temples are claimed as their work by the Gujars) who dug the great lake at Pokarn and who in reward were raised to be Bráhmans and who still worship their original guardian or breadwinner the *khudali* or pickaxe.

*Nágars.*

The Nágars remain. The special appearance of the caste, their peculiar character, the strangeness of the name, and their taste for state manage-

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found in Ahmedábád Anklesvar Cambay Dholka Parántij Surat and also in Bombay and in Poona. These Gujar Vaniás claim to have come to Gujarát with the "Emperor" and to be the same as the Upper Indian caste of Hindui-Mughals from whom they say they have adopted the veiling of women and other Musalmán practices. Ráo Bahádur Himatlál Dharajlál, Dec. 1895.

<sup>1</sup> Rajputána Gazetteer, I. 221. <sup>2</sup> Rajputána Gazetteer, III. 204. <sup>3</sup> Márwár Castes, 59.

<sup>4</sup> Elliot's Tribes of the N.-W. Provinces, I. 103.

<sup>5</sup> Márwár Castes, 72.

<sup>6</sup> Dr. Bühler Epigraphia Indica, I. 295.

<sup>7</sup> Rajputána Gazetteer, II. 70.

<sup>8</sup> Márwár Castes, 61. Details given in the account of Bhinmál (Bombay Gazetteer, Vol. I. Part I. page 464) show that the Gujar origin of the diggers of the Pushkar lake is still (A.D. 1898) freshly remembered.









Appendix C.  
BAJÁNÍAS.

over these pots. In the presence of the bride's father or other elder male relation the bride and the bridegroom walk four times round the square and stand facing Bajána in Káthiáwár. They then offer a cocoanut to a lamp which is lighted or to a pot which has been filled with water in honour of Sámrbhai Náik. No ceremonies are performed at a woman's first pregnancy. Bajániás bury their dead. Rice balls are offered on the tenth and eleventh days after death and castepeople are feasted on the twelfth day when a cot and some clothes belonging to the deceased are given to his sister's son. The widow marries the younger brother of the deceased and divorce is allowed. Before marriage the widow receives a double share from the earnings of the band to which her husband belonged, because, they say, the widow of Sámrbhai Náik was allowed a double share on her husband's death. Caste disputes are settled by five leading men. They do not send their boys to school and as a class are poor.

BHOIS.

Bhois, Palanquin-bearers and Fishers, 37,263 strong, are found all over the province. According to their own story they are Rajputs from Lucknow in the North-West Provinces. They have nine subdivisions Bakoriás, Bhathvás, Gadhediás, Gudiás, Kárs, Máchhis or Dhimars, Mális, Melús, and Purabiás. Of these Mális and Bakoriás eat together and intermarry; Mális Gudiás and Kárs eat with one another but do not intermarry; the rest neither eat together nor intermarry. They are strongly built and dark like Kolis. The men generally wear a tuft of hair on the head and in north Gujarát the beard. Except the Purabiás whose home speech is Hindustáni, they speak Gujaráti. Some of them live in houses with walls of brick and mortar and with tiled roofs, but most of them in huts with mud walls and thatched roofs. A few houses have bedsteads, grainhusking pestles, and brass and copper pots; but most have earthen cooking pots, grindstones, a wooden pitcher, and fishing nets. Besides coarse grain they eat fish and the flesh of goats. They drink liquor and take opium. The men wear a coarse waistcloth reaching to the knee, or a pair of trousers, a jacket, and a turban, or a piece of cloth wound round the head. The women wear a petticoat, a shortsleeved jacket or bodice, and a cloth thrown over the head. The women's ornaments are silver or brass wristlets, lac or wooden bracelets, silver or brass anklets, and a silver necklace. Fishing, growing water-chestnuts, and carrying palanquins or litters are their chief means of livelihood. Some till lands and work as field labourers; others tend sheep and goats and sell grass or fuel and *bábul* tooth-brushes; some are household servants and water-carriers as Pakhális or Bhustis, and some, like Bhangíás, winnow the street dust for grains of gold and silver.

Bhoi fishers fish only in small streams and pools. They use both hand-nets and stake-nets. The hand-net or *háth jál* is a casting net. The stake-nets are of two kinds. One called *nadi* or *bhandar* is described as fixed across a stream and strengthened at intervals by stakes, which are not fastened into the ground, but tightened by a couple of ropes at either end. This net is sometimes used as a drag-net hauled by ropes against the stream. A similar net, the *supra jál* or *beheri*, has a bag or purse in the middle. In these nets the smallest mesh is about one-sixth of an inch in diameter. During the rains the Bhois fish at night. They work generally in couples, wading in pools and still places where the flood-waters have overflowed the regular river banks. As they move along one of them holds a wisp of burning hay near the surface of the water, and while the fish are drawn by the light to the top his partner entraps



## Appendix C.

## PADHÁRIÁS.

**Padhá'ria's** are found in small numbers in almost every village bordering on the large lake and fen area known as the *Nal* in the Dholka and Viramgám sub-divisions. They are said to be Kolis who were put out of caste for eating dead animals and retired to the borders of the *Nal*. Padháriás both men and women find their chief occupation in cutting grass and digging out grass roots and selling them to other villages. The men also, like Vághris, fish and catch duck which they eat or sell to Musalmáns. Their chief food is *bir* that is the roots of the grass which after digging they pound into pulp with a wooden hammer. The pulp is then made into bread, which with dry onions is their daily food. Only when they have been lucky in fishing and snaring can they afford the luxury of millet or wheat bread. Those who are rich enough to own a net catch wild duck by spreading a net over the patches of grass where ducks alight to feed. Others lie in the morning in the grass and reeds and catch ducks by their legs as they alight. Ducks when caught have their wings broken and fetch about an anna a-piece. The Padháriás are Hindus in religion and like other low caste Hindus of the *Nal Kántha* worship Hingláj Mátá. Other Kolis look down on them and they marry among themselves only. Padháriás are very badly off. The destruction of life they cause makes them hateful to the higher class Hindus to whom the taking of life is the one deadly sin. The men are tall and stalwart, dark-skinned and with large rolling eyes; the women also are above middle height, lean, and dark. Well-to-do Padháriás dress like other Kolis. Before marriage the bridegroom pays the bride's father fifty rupees. If the husband dies unless she can repay the bridegroom's family or his subdivision of the tribe these fifty rupees the widow must marry the brother or other male relation of her husband. In Shápur, Upardal, Jhám, and Siál where they are found in numbers the Padháriás form a *jamát* or community the richest being chosen patel or head. In villages where they are less in number they accept the village patel as their head.

## PAVÁYÁS.

**Pava'ya's** also called FÁTDÁS or HIJDÁS that is eunuchs, are found in small numbers in the Kadi division of Baroda and in the State of Navánagar in Kúthiáwár. The class is recruited from both Hindus and Musalmáns, who consider themselves the creatures or rather the temples or homes of the goddess Bahucharáji. Except that they do not dine together Paváyás from Hindu and from Musalmán families are closely alike. According to their tradition a king of Chámpáner named Báriya was unhappy because he had no son. He was a devout worshipper of the goddess Bahucharáji and through her favour a son was born who was named Jeto. This Jeto was born impotent and Báriya, out of respect to the goddess through whose favour the son was obtained, set him apart for her service. Bahucharáji appeared to Jeto in a dream and told him to cut off his private parts and dress himself as a woman. Jeto obeyed the goddess and the practice has since been kept up by the men who join the class. Impotence is the indispensable qualification for admission into the caste. When an impotent man asks to be admitted he goes to one of the Paváyás who puffs into his right ear, bores both ears with the point of a needle, and administers to him a solemn oath never to steal and never to act as a pimp to any private woman. The novice is admitted on probation. He eats coarse sugar, puts on woman's clothes, receives a new name, and has a feast given to his castepeople. The new names are feminine names, generally ending in *de*, such as Dhanáde, Jhinide, Ládude, and Khimde. The probationary period lasts from six to twelve months during which the conduct of the novice is carefully watched and his impotency tested by



## Appendix C.

## PAVÁYÁS.

and made to dance in front of the house. In Navánagar they used to purchase orphan girls for prostitution, but this practice has been stopped. Social disputes are settled by four or five leading men of the caste who have power to excommunicate any member who has been found guilty of committing theft or acting as a pimp to any private woman. The person outcasted is readmitted on paying a penalty.

## RÁVALIÁS.

Ra'valia's or Ra'vals, 30,400 strong, are found all over Gujarát and Káthiawár. They appear to be of Rajput origin and are subdivided into Sákhiás that is clansmen also called Bháts meaning bards, and Váháliás that is carriers. Sákbiás are divided into Jogi Rávals, Máru Rávals, and Patái Rávals. Though as a rule both Sákhiás and Váháliás eat together and intermarry, the Jogis do not mix freely either with the Patáis or the Márus. Surat Rávals are divided into Khambátis Rájbarás and Surtis, and Ahmedábád Rávals into Báriás Bháliás Bhoiniás Makvánás and Udliás. The five Ahmedábád subdivisions eat together but do not intermarry. Among Rávals as a rule persons of the same clan do not marry and marriage with girls on the maternal side is disallowed. All are nominally vegetable-sellers and keep asses to carry vegetables. They also employ themselves in carrying grain from villages to towns.

As a class Rávals are tall, well built, dark and sunburnt. The men shave the face except the mustache and whiskers, which they allow to grow long and tie their whiskers behind their ears like Káthis and Rajputs. They speak Gujaráti. They dress in a waistcloth *dhoti*, a small jacket *bandi*, and an ochre-coloured headscarf *phulia*. The women are short, dark, and stout. The women spin wool at home to make saddle-cloths. They live in huts of reed and palm leaves. Except in Kaira where they are said to eschew fish and flesh, Rávals eat fish mutton and fowl and drink liquor. Some of them take opium. They live by beating drums, by begging grain or cooked food, and by casting out evil spirits. The Váhália Rávals tend sheep and asses and work as carriers and labourers; some weave coarse tape and a few cultivate land. Some of the owners of asses are well-to-do having a stock of 200 to 300 head. The tapeweavers are badly off owing to jail and other competition. They are Hindus in religion worshipping Hingláj Mátá and having a name for special piety. Their priests are ascetics *sádhus* of their own caste who officiate at all their ceremonies except at marriages when they call in a Tapodhan Bráhman. They believe in witchcraft soothsaying and evil spirits. As a rule Rávals perform only birth marriage and death ceremonies. When a child is born the mother is considered impure and keeps her room from twelve to thirty days, at the end of which she goes to a well, bows before it and fetches water, and is allowed to leave her room and mind the house. On the sixth day a little vermilion powder and redlead, a pen and a piece of paper with inkstand, and a folded turban with an iron arrow fixed into it if the child is a boy, and a piece of a robe bound with wire if it is a girl, are laid on a low stool in the lying-in room, and on the thirteenth the child is named and cradled by women neighbours who are asked to the house. A Tapodhan Bráhman priest is asked to the bride's house where the bridegroom comes and is married to the bride at a lucky moment. The ceremony is completed by the pair moving round a raised altar where a sacred fire is glowing. On the evening of the twelfth day after a death they set a low stool before a lamp made of rice-flour paste fed with clarified butter and on the stool lay rice, wheat, vermilion, flowers, fruit,



Appendix C.  
THORIS.

dropped into the right hand of each of the couple which they smell and throw behind them. The ceremony ends by the bride giving the bridegroom cooked rice to eat. In the after-part of the day the father of the bride entertains the caste with cooked rice and *ghi* preceded in the case of the men by a draught of liquor. In the evening with singing the bride is taken to the bridegroom's. She remains five days, returns for five days to her father, and after five days more is led with singing to her husband. Before the wedding the father of the bridegroom pays thirty rupees to the bride's father, five of which are given to the committee to be spent in liquor. The bride's father presents the bride with a goat and a basket-making knife. Relations also give both bride and bridegroom money presents of from a rupee to a copper. A widow may marry her husband's brother or if there is no brother one of his relations on the father's side. The only rite in connection with remarriage is that the castemen are given liquor and the castewomen molasses and that the father of the bridegroom makes the bride a small money present as dowry. Any one dying of small-pox or of any one who dies without having ever had small-pox is buried. All other bodies are burnt. On the third day after death relations make millet balls mixed with *ghi* and molasses and throw them to dogs to eat. On the twelfth day after the death of a man and on the eleventh day after the death of a woman the castemen are feasted on cooked rice and *ghi*. Children are feasted on the fifth day after the death of a child. Bechra is the only deity worshipped by Thoris. They make a cloth-shaped image of a woman, burn a *ghi*-fed lamp in front of the image, and call it Bechrá Mátá. On *Dasara* in October they sacrifice and eat a buffalo or a goat in Bechra's honour. When threatened with cholera they also eat buffalo or goat, the mess being mixed with that of the hen or of some other animal, but pork and beef are prohibited. They never employ Bráhmans.

VÁGHRIS.  
History.

Vághris numbering 109,583 are found in all parts of Gujarát. According to their own medium-priests or Bhuvás the name Vághri means Tiger-like, but a more likely derivation is from the *vágads* or sandhills of the Rajputána desert. It may however be derived from *vágurs* or *vághars* meaning net, in which case Vághris would mean a tribe of netters. The Vághris of Gujarát probably belong to the Bágri tribe inhabiting the Bággar country, a tract between the south-western border of Haryana and the Shara in the North-West Provinces.<sup>1</sup> They are said to have sprung from the Sansyas or Sansis, a well-known race of plunderers in the Panjáb and other countries. Originally they were Rajputs but they have degenerated to a very low social position. The progenitor of the Sansi family was one Sans Mull from whom sprang the Bágri, Budhuks, Gidias, Harburiás, Kichacks, Kunjurs, Moghias, and others, their clan names varying with the country they inhabit. The children of Mullania the younger brother of Sans Mull are the Beriahs Kolhátis and Doms, who are also variously called according to the territory in which they mostly reside. As the Sansi tribe multiplied and their means of subsistence diminished they migrated and divided into clans which were variously called, but those who stayed in Márwár obtained the name Bágoras or Bágri. Whether they were so called from the country of Bággar which they chiefly occupied before their dispersion or whether that country obtained its name from them is not clear.<sup>2</sup>

<sup>1</sup> Elliot's Races of the North-West Provinces, I. 9. The Vághris are said to be probably an offshoot of the Koli tribe. Ind. Ant. II. 154.

<sup>2</sup> Hervy's Report, 48 footnote.









## Appendix C.

## VÁGHRIS.

They traffic in green parrots which they buy from Bhils and sell for profit. They have a bad character for stealing. A few Vághris are said to have benefited in Ahmedábád by the introduction of steam factories and a few have laid out their money in ornaments and in building houses. They trade in young bullocks which they take in droves to all parts of Gujarát, from Sirohi in Rajputána to Bulsár, and sell to cultivators giving their customers a year's credit.

## Religion.

Vághris are Hindus by religion. They have religious preceptors of their own. They take a 8-anna silver picce and whisper in the ears of their disciples "Be immortal." They need no Bráhmaṇ priests for betrothals marriages or deaths, but sometimes give small presents of a copper or two to a Bráhmaṇ if he visits their houses and makes a *chándla* or redpowder mark on the forehead. The *gor* of the Vághris is an Audich Bráhmaṇ. The Bhuvás or priest-mediums play an important part in many Vághri ceremonies. A Bhuva is a male child born after the mother has made a vow that should Vihát grant her a son she would devote him to Vihát's service. No Bhuva may cut or shave his hair on pain of a fine of ten rupees and no Bhuva may eat carrion or food cooked by a Musalmán. The Vághris believe in spirits and lucky and unlucky days and omens. In the Panch Maháls many of them are called spirit-slayers. They believe that all diseases are caused by spirit-possession. The Bhuvás are the only Vághris into whose bodies Vihát Mátá enters. Except these Bhuvás men of the Vághri caste are seldom possessed. Among the women cases of possession are not uncommon. They believe that their *dáklo* or hourglass-shaped drum has power to force the possessing spirit to give its name and state on what terms it will leave the possessed. It is by a Bhuva that all marriages, ordeals, and rites in Vihát's honour are performed. The Vághris have no special birth or naming ceremonies but at marriages the skirt-tying and shrine-circling are under the direction of the Bhuvás or priest-mediums. Vághris worship gods and goddesses, chief amongst whom are Dagaiya, Hanumán, Kálíka, Khodiár, Maháráj, Meladi, Thakor, Varbhani, Hadkai, and Vihát. They also worship the planets and elements.

## Holidays.

Vághris keep four yearly holidays: Holi at the *Fágan* (March-April) fullmoon; Gokal Ashtami or Krishna's Birth-night, the dark eighth of *Shrávan* August-September; Navaráttra, the Mátá's Nine Nights, and the Diváli or lamp feast in October-November. On the Gokal Ashtami in August-September they make a clay Krishna. The women sing and dance before him and next morning throw him into the sea. On Navaráttra or Mátá's Nine Nights they fast and some of them keep images of the goddess in their huts. Very few observe other Hindu holidays. Vághris go on pilgrimages. Their ancestors are Vir and Narsejo. Among them Gokbario of Kadi and Motido of Sihor are considered great saints. They do not belong to any particular sect.

The Vághris pride themselves on the chastity of their women. When a family returns home after a moneymaking tour to Bombay or some other city, the women are taken before Vihát and with the women is brought a buffalo or a sheep which is tethered in front of Vihát's shrine. They must confess all even their slightest shortcomings. "Two weeks ago when begging in Pársi Bazár-street a drunken sailor caught me by the hand. Another day a Miya or Musalmán ogled me, and forgive me, Devi, my looks encouraged him." If the Devi is satisfied the sheep or buffalo shivers. The Bhuvás cut off its head and after



## Appendix C.

VĀGHRIA.  
Vows.

themum garlands were thrown round its neck. The vow-maker and a band of men and women gathered in front of his hut. With them were four musicians, two with *dáklo* hourglass-drums, one with cymbal, one with the long horn *bhungal*. About half an hour before sunset they started in procession for Mari Mátá's temple. In front of the procession went two masters of ceremony; the chief a burly graybeard in a red turban his face covered with redpowder; the second a smaller man also in a red turban. The masters have the black sheep in their charge which they lead and drive and sometimes carry in their arms. After the musicians follow the four Bhuvás, their hair streaming, their necks circled with loose chrysanthemum garlands, their bodies bare to the waist. They dance waving their arms and tossing their heads. They are possessed by Vihát Mátá. Then follow a few men and thirty or forty women all singing as they go. When they reach the space in front of the temple the company gathers under the banian tree, the women at some little distance behind maintaining a constant chanting.

The two managers place the sheep which stands quiet and trembling close to the shrine of Mother Watcher. Behind them the drummers trumpeter and cymbal-clasher play with fierce excitement, the drummers wriggling their bodies now laughing now nodding, again tossing their arms, shouting the praises of the goddess, throwing their heads back as the wind-like force of the goddess pulses through them fuller or fainter. Between the musicians and the shrine the dancers go round in a small circle greatly excited. As the goddess stirs in them they wave their arms and toss their heads, sometimes standing sometimes sitting. They move in a circle without shouting or other noise, sometimes with a stiff jerkiness sometimes with a graceful flowing step. While the four Bhuvás dance and toss and the women chant, the second manager brings the brass platter with the cocoanut and the red and yellow powder close to Mother Watcher's little shrine. He breaks the cocoanut and pours some of the milk over the head and back of the sheep. He scatters red and yellow powder over the sheep and pours palm juice over its back from a bottle. The sheep shakes its head violently, a sign that it is accepted by the Mother.<sup>1</sup> 'Máta ki Jay' 'May the Mother win' shout the whole company of Vāghris. A loud roll of the temple drum gives the signal for the sacrifice.<sup>2</sup> The second of the managers steps forward sickle in hand. He draws the sheep into the open space a yard or two from the small shrine and with two cuts across the neck and some sawing of the throat severs the head from the trunk. He at once lays the bleeding head at the mouth of the Rakhwál Mátá or Mother Watcher's shrine. While the headless body struggles on the ground, the

<sup>1</sup> The sense of considering the shaking or trembling of the sheep a sign of acceptance is that the trembling is thought to be due to the entrance into and possession of the sheep by the Mother. It is an instance of the great religious law that God enters into and possesses the offering. Of other examples of the law may be noted the Hindu *prasád* or sacred food offered to idols and the Christian sacraments.

<sup>2</sup> This is explained as showing the chief Devi's wish that the sacrifice should proceed. More correctly the drums show the *muhurt* or lucky moment. That moment is the *muhurt* when the guardian influences are strongest and the *kál* the time or death influences weakest. Still even at the luckiest moment an element of ill-luck is present. It is to scatter this element of ill-luck, this crowd of ill-omened spirits that the drums are beaten at the moment of sacrifice: that shouts and the clash of drums and trumpets fill the air when the Sati's or widow-immolation pyre is lighted; that a cry is raised and guns are fired at the instant of marriage. The Gujaráti proverb says 'May the *Dev* or good influence come and the *Dait* or bad influence go.'





























In A.D. 1816 Dwárka and Bet surrendered to a British detachment. After Okhámandal was ceded to the Gáekwár in 1820, the Vághers rose against the garrison and were not suppressed till a British force took and destroyed Dwárka and Bet. Among the pirates found on this occasion were besides Vághels, Bháttis, Khárvás, Lohánás, Makvánás, Ráthods, and the Vádhels a branch of Ráthods, and Vághers. After A.D. 1820 the Vághers remained in a chronic state of revolt, till in A.D. 1857, excited by the news of the success of the mutineers in Upper India, they drove out the Gáekwár's garrison. In A.D. 1865 the Vághers of Okhámandal again became unruly, overran the whole of Káthiávád, and did immense damage before they were finally brought to order in A.D. 1873, since when they have quieted down.<sup>1</sup>

**Appendix C.**

SEAFARERS.

*Piracy.*

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<sup>1</sup> Bombay Gazetteer, VIII. 165.













































## Appendix C.

PLACES OF  
PILGRIMAGE.

much smaller numbers, once in nineteen years when the intercalary month falls in September-October (*Bhádarma*). The Tápti as the daughter of the Sun, and several shrines along its course near Surat and Kámlej enjoy local sanctity among pilgrims of the district. But once in twelve years, when the intercalary month falls in May-June (*Vaishakh*), pilgrims go in large numbers to Bodhán on the Tapti eighteen miles east of Surat, but in smaller numbers than to Tavra.

Outside Gujarát, pilgrims who can afford the cost, value a bath in the Ganges and at Banáras, and at the confluence of the Ganges and the Jamna at Allahábád religiously called Práyág or Prágráj as the prince of *tirthas*. Once in twelve years, during the whole twelve months during which the sun is said to be in the sign Leo *sinhasth*, the Godávári is held very sacred, and Gujarát Hindus of all castes and creeds, in common with pilgrims from all parts of India, go to Násik and Trimbak to visit the Godávári, especially virgin widows whose head is there shaven for the first time after widowhood.

## Jains.

The Jains have in Gujarát three shrines of Indian importance, all on hills, Mount Abu, Shatrunjaya hill near Palitána, and Gírnár near Junágadh in Káthiávád. Táringa and Kesariya beyond Mount Abu are also visited by Gujarát Jains; and such as can afford the cost do not fail to visit Samet Shikhar the Jain Banáras in Bengal.

Railway travelling has made pilgrimages easier, safer, and less costly; but devout Hindus, especially Jains, still go on foot as gaining religious merit thereby. In the old unsettled times, pilgrims used to go in bands called *sanghs*, with hereditary leaders called *sanghvis*; and it is still the practice for Bráhmanical Hindus to go to Ambáji, Bechráji, Dwárka, Dákor, Reváji, and the Godávári in such *sanghs*. Sometimes a rich Jain bears the entire cost of carrying, and feeding on the journey, an entire *sangh*, which is held to confer high religious merit.<sup>1</sup>

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<sup>1</sup> Vastupál, a Porvád Jain Vánia minister (A.D. 1200-1233) of the Vaghela king Virdhavala, one of the builders of the Jain temples at Abu and Gírnár, is described as making magnificent pilgrimages with 4500 carts, 700 palanquins, 1800 camels, 2900 writers, 12,100 whiterobe or *shvetámbara* and 1100 naked or *digambara* Jains, 1450 singers, and 3300 bards. Káthavte's Kirtikaumudi, xvi.

















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